

ERASMI

Colloquia Selecta :

OR, THE

Select Colloquies

OF

ERASMUS.

WITH AN

English TRANSLATION,

As Literal as possible, design'd for the Use of
Beginners in the *Latin* Tongue.

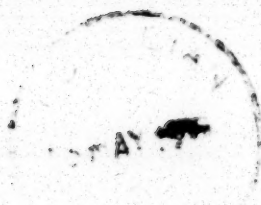
THE TWELFTH EDITION.

By JOHN CLARKE,

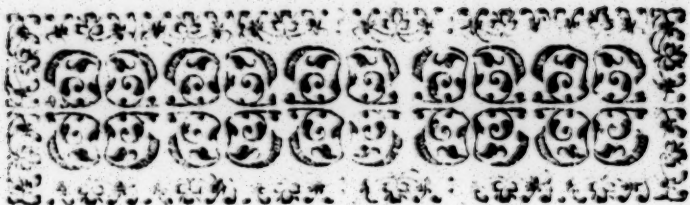
AUTHOR of the ESSAYS upon EDUCATION and STUDY.

L O N D O N :

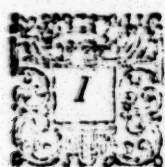
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THE P R E F A C E.



I NEED say nothing here about the Necessity of Literal Translations of Latin Authors for the Use of Beginners in the Latin Tongue, having already said so much to that Purpose in my DISSERTATION upon that Subject, and my Essay upon the Education of YOUTH in Grammar-Schools. Thither, therefore, I must refer my Reader, if he wants Satisfaction in the Matter: For, if that will not satisfy him, nothing I can say further to the Point will signify any thing at all. It is to me a Wonder, it should be necessary to say any thing indeed in so plain a Case. For this Method of proceeding with Beginners does so visibly recommend itself, by its great Easiness, both for Teacher and Learner, that it is really surprising, the World should not long since have hit upon what lies so obvious to common Sense; and I should have much ado to think any Man could, upon the least Consideration, fail of being convinc'd of the Reasonable-

iv The P R E F A C E.

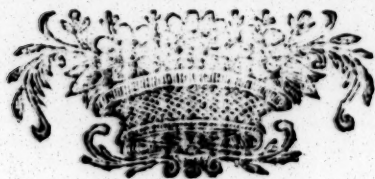
ness and Necessity of it, did I not consider that Prejudice has a strange Influence upon the Minds of Men, and that it has been commonly found somewhat difficult to beat them out of a Road they have been us'd to. The only Reason I can imagine, why this Method has not been taken long before this, is the Difficulty of Translating any thing in Latin literally, and at the same Time tolerably, into our English Tongue. A Literal Translation, it was thought, would look ridiculous, and bring no great Credit to its Author; and therefore no Body was willing to stoop to a Piece of *Drudgery*, how useful and necessary soever, that was not likely to turn much to the Undertaker's Reputation. For we see in the Teaching of other Languages, where the Manner of Expression lies not so cross to that of the English Tongue, that they will commonly admit of an easy Literal Translation. Translations have been thought necessary, and constantly used.

IT is impossible, indeed, Literal Translations should be every where easy, handsome, smooth English; but whoever considers the vast Usefulness of them, and that they are not design'd to teach Boys English, but Latin, by informing them in the precise and proper Import of the Words in that Language, (which they visibly do, with vastly more Expedition, as well as Ease to both Master and Scholar, than any other Method that can be taken with them) I say, whoever considers this, will not be offended at the Stiffness and Awkwardness of the Language here and there, which is unavoidable in this Way of Translation.

THE

The P R E F A C E. v

THE Reader will here find the most comical and diverting Dialogues of Erasmus, published exactly in the same Method with my Corderly: That is to say, the Translation is as Literal as it could well be made, and the Order of the Latin Words altered and accommodated to the English Tongue. All concern'd in the Instruction of young Boys in the Latin Tongue, cannot but be sensible, how much their Progress is retarded, by the Difficulty arising from the perplex'd intricate Order of the Words in that Language. This is a continual Rub 'in their Way, that hinders them, at least, to speak within Compass, half in half. This, therefore, I have here removed, that they may not be confounded and discouraged by a Difficulty that occurs almost every where, and which they cannot get over without that continual Assistance, which no Master can give them, to keep them constantly doing; or if he could, yet it would be a needless Piece of Drudgery, since it may be saved by this Contrivance.





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are sold by C. HITCH, at the Red-Lion in
Pater-noster-Row, LONDON.*

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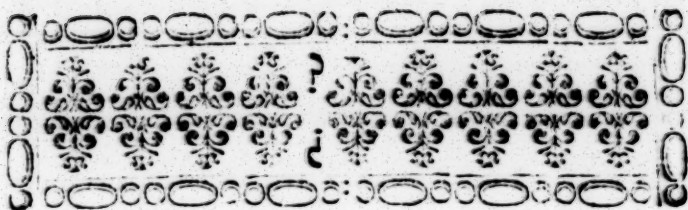
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ERASMI



ERASMI Colloquia Selecta.

NAUFRAGIUM.

A. **N**Arras horrenda, est
isthuc navigare? Deus prohibeat
ne quidquam tale veniat
unquam in mentem.

B. Imo, quod memoravi
hactenus, est merus lusus præ
his, quæ nunc audies.

A. Audivi plus satis
maiorum. Inhorresco te
memorante, quasi ipse
interfui periculo.

B. Imo, ac si labores
sunt jucundi mihi. Ea nocte
quiddam accidit, quod ex magna
parte ademit spem salutis
naucrero.

T Hou tellest dreadful
Things, is that failing? God forbid
that any such Thing should
come ever into my Mind.

Nay what I have related
hitherto is meer Play, in
Comparison of these Things
which now you shall bear.

I have heard more than
enough of Evils. I tremble
whilst you relate, as if I myself
were present in the Danger.

Nay, past Labours are
pleasant to me. That Night
something happened, which
in a great Measure took
away the Hopes of Safety
from the Master.

A. Quid

2 N A U F R A G I U M.

A. Quid obsecro?

What I pray you?

B. Erat subluſtris
nox, et quidam e nau-
tis ſtabat in galea;
nam ſic vocant, opi-
nor; circumſpectans,
ſi videret quam ter-
ram. Quædam ſphæ-
ra ignea cœpit adſi-
ſtere huic; id eſt
triſiſſimum oſtentum
nautis, ſi quando ig-
nis eſt ſolitarius, fe-
lix cum gemini. Ve-
tuſtas credidit hos eſſe
Caſtorem et Pollucem.

It was a Moon ſhine
Night, and one of the
Sailors ſtood upon the
Round Top; for ſo they call
it, I think; looking about,
if he could ſee any Land.
A certain Globe of Fire be-
gun to ſtand by him; that
is a very bad Sign to the
Sailors, if at any Time the
Fire is but one, a happy one
when there are two. An-
tiquity believed theſe to be
Caſtor and Pollux.

A. Quid illis cum
nautis, quorum alter
fuit eques, alter pu-
gil?

What have they to do
with Sailors, of which one
was a Horſeman, the other
a Boxer?

B. Sic viſum eſt po-
etis. Naucleus, qui
aſſidebat clavo, inquit,
Sociæ, (nam nautæ
compellant ſe mutuo
eo nomine) videſne
quod ſodalitium clau-
cat tibi latus? Video,
reſpondit ille, & pre-
cor ut ſit felix. Mox
igneus globus delapſus
per funes, devolvit ſe
atque ad nauclerum.

So it ſeemed good to the
Poets. The Maſter, who
ſat at the Helm, ſays,
Comrade, (for Sailors call
one another by that
Name) do you ſee what
Company covers your Side?
I ſee, answered he, and I
wiſh that it may be
lucky. By and by the fiery
Globe ſliding along the
Ropes, rolls itſelf to the
Maſter.

A. Num

NAUFRAGIUM. 3

A. Num ille exanimatus est metu?

Was he not killed with Fear?

B. Nautæ assuevere monstris. Ibi commemoratus paulisper, voluit se per margines totius navis, inde dilapsus per medios foras evanuit. Sub meridiem tempestas coepit increscere magis ac magis. Vidistine Alpes unquam?

Sailors are used to strange Things. There staying a little while, it roll'd itself along the Edges of the whole Ship, after that slipping through the middle of the Decks, it vanish'd away. About Noon the Storm began to rage more and more. Have you seen the Alps ever?

A. Vidi.

I have seen them.

B. Illi montes sunt verrucæ, si conferantur ad undas maris. Quoties tollebamur in altum, licuisset contingere lunam digito. Quoties demittebamur, videbamur in recta in tartara, terra debiscente.

Those Mountains are Mole hills, if they be compared to the Waves of the Sea. As oft as we were lifted up on high, one might have touch'd the Moon with a Finger. As oft as we were let down, we seemed to go directly into Hell, the Earth gaping.

A. O insanos qui credunt se mari!

O mad Folks, who trust themselves to the Sea!

B. Nautis luctantibus frustra cum tempestate, tandem nauclerus totus pallens adiit nos.

The Sailors struggling in vain with the tempest, at length the Master all pale came to us.

A. Is

4 N A U F R A G I U M.

A. Is pallor præfagit aliquod magnum malum.

That *Paleness* presages some great Evil.

B. Amici, inquit, desii esse dominus meæ navis; venti vicere; reliquum est, ut collocemus nostram spem in Deo; et quisque parat se ad extrema.

Friends, saith he, I have ceased to be Master of my Ship; the Winds have conquered; it remains that we place our Hopes in God; and every one prepare himself for Extremities.

A. O concionem vere Scythicam!

O Speech truly Scythian!

B. Autem imprimis, inquit, navis est exolveranda, sic necessitas jubet, durum telum. Præstat consulere vitæ dispendio rerum, quam interire simul cum rebus. Veritas persuasit; plurima vasa plena pretiosis mercibus projecta sint in mare.

But first, quoth he, the Ship is to be unloaded, so Necessity commands, a hard Weapon. It is better to take Care of Life, with the Loss of Goods, than to perish together with our Goods. Truth persuaded; very many Vessels full of precious Wares were thrown into the Sea.

A. Hoc erat vere facere jacturam.

This was truly to make Loss.

B. Quidam Italus aderat, qui egerat legatum apud regem Scotiae; huic erat scrinium plenum argenteis vasis, annulis, panno, ac sericis vestimentis.

A certain Italian was there, who had been Ambassador with the King of Scotland; he had a Box full of Silver Vessels, Rings, Cloth, and Silk Cloaths.

A. No-

NAUFRAGIUM. 5

A. Nolebat *is* decidere cum mari?

Would not *he* compound with the Sea?

B. Non; *sed* cupiebat aut perire cum suis amicis opibus, aut servari simul cum illis; itaque refragabatur.

No; *but* he desired either to perish with his beloved Wealth. or to be saved together with *them*; therefore he refused.

A. Quid dixit nauticus?

What said the Master?

B. Liceret tibi perire, inquit ille, perire solum cum tuis; sed non æquum est, ut nos omnes periclitemur causa tui scrinii, alioquin dabimus te precipitem in mare una cum scrinio.

You might for us, quoth he, perish alone with your Things; but it is not fit, that we all should be endangered for the sake of your Box, otherwise we will throw you headlong into the Sea, together with your Box.

A. Orationem vere nauticam!

A Speech truly Sailor-like!

B. Sic Italus quoque fecit jacturam, precans multa mala superis et inferis, quod credidisset suam vitam tam barbaro elemento: paulo post venti facti nibilo mitiores nostris muneribus, rupere funes, disjungere vela.

So the Italian too made Loss, wishing many evil Things to those above and below, that he had trusted his Life to so barbarous an Element: A little after the Winds, made nothing milder by our Presents, broke the Ropes, tore away the Sails.

A. O calamitatem!

O Calamity!

B. Ibi rursus nauta adit nos.

There again the Sailor comes to us.

A. Con-

6 N A U F R A G I U M.

A. Concionaturus ?

To make a Speech ?

B. Salutat. *Amici*, inquit, *tempus* hortatur ut unusquisque commendet se Deo, ac præparet se morti. Rogatus a quibusdam non imperitis nauticæ rei, ad quot horas crederet se posse tueri navem, negavit se posse polliceri quidquam, sed non posse ultra tres horas.

He salutes us. *Friends*, says he, *the Time* exhorts that every one commend himself to God, and prepare himself for Death. Being asked by some not unskill'd in the sailing Business, for how many Hours he believed he could maintain the Ship, he denied that he could promise any Thing, but that he could not above three Hours.

A. Hæc concio erat etiam durior priore.

This Speech was even harder than the former.

B. Ubi locutus est hæc, jubet omnes funes incidi, ac malum incidi ferra, usque ad thecam, cui inferitur, ac devolvi simul cum antennis in mare.

When he had said this, he orders all the Ropes to be cut, and the Mast to be cut with a Saw, close by the Case, into which it is put, and to be tumbled together with the Sail Yards into the Sea.

A. Cur hoc ?

Why this ?

B. Quia, velo sublato aut lacero, erat oneri, non usui ; tota spes erat in clavo.

Because the Sail being taken away, or torn, it was a Burden, not of Use ; all our Hope was in the Helm.

A. Quid interea vectores ?

What in the mean Time did the Passengers ?

B. Ibi

NAUFRAGIUM. 7

B. Ibi vidiffes miseram faciem rerum. Nautæ canentes, salve regina, implorabant virginem matrem, appellantes eam stellam maris, reginam cæli, dominam mundi, portam salutis, ac blandientes illi multis aliis titulis, quos sacre literæ nunquam tribuant illi.

A. Quid illi cum mari, quæ nunquam navigavit, opinor?

B. Venus olim agebat curam nautarum, quia credebatur nata ex mari; quoniam ea desit curare, virgo mater est suscepta hunc matri non virgini.

A. Ludis.

B. Nonnulli procumbentes in tabulas adorabant mare, effundentes quicquid olei erat in undas, blandientes illi non aliter quam solemus irato principi.

There you would have seen a miserable Face of Things. The Sailors singing, God save you O Queen, implored the Virgin Mother, calling her the Star of the Sea, the Queen of Heaven, Lady of the World, Harbour of Safety, and flattering her with many other Titles, which the Holy Scriptures do not attribute to her.

What has she to do with the Sea, who never sailed, I believe?

Venus formerly took Care of the Sailors, because she was believed to be born of the Sea; because she has ceased to take Care, the Virgin Mother is substituted to this Mother, not a Virgin.

You banter.

Some falling down upon the Boards, worshipped the Sea, pouring whatsoever Oil there was into the Waves, flattering it, no otherwise, than we use to do an angry Prince.

B

A. Quid

8 N A U F R A G I U M.

A. Quid aiebant?

What did they say?

B. O clementissimum mare! O generosissimum mare! O ditissimum mare! O formosissimum mare! mitesce, *serua*. Occinebant multa huiusmodi *juxta* mari.

O most merciful Sea! O most noble Sea! O most rich Sea! O most beautiful Sea! grow mild, *save us*. They sung many Things of this Kind to the deaf Sea.

A. Ridicula superstitio! quid alii?

Ridiculous Superstition! what did others?

B. Quidam nihil aliud quam vomebant, plerique nuncupabant vota. Aderat quidam Anglus, qui promittebat aureos montes Virgini Walsingham, si attigisset terram vivam. Alii promittebant multa ligno crucis, quod esset in tali loco, alii rursus quod esset in tali loco. Idem factum est de Virgine Maria, quæ regnat in multis locis, et putant votum irritum, nisi exprimas locum.

Some did nothing else than vomit, most put up Vows. There was there a certain English Man, who promised golden Mountains to the Maid of Walsingham, if he touch'd Land alive. Others promis'd many Things to the Wood of the Cross, which was in such a Place, others again to that which was in such a Place. The same was done as to the Virgin Mary, who reigns in many Places, and they think the Vow to no Purpose, unless you express the Place.

A. Ridiculum! quasi divi non habitent in caelis.

Ridiculous! as tho' the Saints do not dwell in the Heavens.

B. Erant qui promitterent se fore Car-

There were who promised that they would be *thustians*.

N A U F R A G I U M. 9

*thufians. Erat unus, qui polliceretur se adi-
turum Jacobum, qui
habitat Compofella, a,
nudis pedibus et capite,
corpore tantum tecto
terrea lorica, ad hæc
emendicato cibo.*

A. Nemo meminit
Chriftophori?

B. Audivi unum
non fine rifu, qui cla-
ra voce, ne non exau-
deretur, polliceretur
Chriftophoro, qui eft
Lutetiae in fummo
templo, mons verius
quam ftatua, cereum
tantum quantus effec-
t ipfe. Cum vociferans
hæc quantum poterat,
exculcavit identidem,
qui forte affidebat
proximus, notus illi,
tetigit eum cubito, ac
fubmonuit; vide quid
pollicearis; etiamfi
facias auctionem om-
nium tuarum rerum,
non fueris folvendo.
Tum ille inquit voce
jam preffiore, videlicet
ne Chriftophorus exau-
diret, tace fatue; an
credis me loqui ex a-
nimo? Si femel con-

*Cartufians. There was
One, who promifed that he
would go to James, who
dwells at Compofella, bare
Foot and Head, with his
Body only covered with an
Iron Coat of Mail, befide
this begging his Meat.*

Did no Body mention
Chriftopher?

I heard One not without
Laughter, who with a clear
Voice, leſt he ſhould not be
heard, promifed Chriftopher,
who is at Paris on the Top
of a Church, a Mountain
more truly than a Statue, a
Wax Candle as big as he
was himſelf. When haw-
king out this as loud as he
could, he inculcated it now
and then; he that by
Chance ſtood next, known
to him, touched him with
his Elbow, and adviſed
him; have a Care what
you promiſe; though you
make an Auction of all
your Goods, you'll not be
able to pay. Then he ſays
with a Voice now lower,
to wit, leſt Chriftopher
ſhould hear, Hold your
Tongue, you Fool; do you
think I ſpeak from my
Heart? If once I touch
B 2 tiger

N A U F R A G I U M. 11

nec Divus venit in mentem: Quid tu interea? nuncupabas vota nulli diworum? into our Mind: *What did you in the mean Time? Did you make Vows to none of the Saints?*

B. Nequaquam. Not at all.

A. Cur ita? Why so?

B. Quia non pacifcor cum Divis. Nam quid est aliud quam contractus juxta formulam. Do si facias, aut faciam si facias, dabo cereum si enatem; ibo Romam, si serves. Because I do not bargain with the Saints. For what is it else than a Contract according to Form. I give if you will do, or I will do if you will do. I will give you a Wax Candle if I swim out; I will go to Rome, if you save me.

A. At implorabas præsidium alicujus Divi. But you implored the Protection of some Saint.

B. Ne id quidem. Not that indeed.

A. Quamobrem? Why?

B. Quia Cælum est spatiosum. Si commendaro meam salutem cui Divo, puta Sancto Petro, qui fortasse audiet primus, quod astet ostio; priusquam ille conveniat Deum, priusquam exponat causam, ego jam periero. Because Heaven is spacious. If I recommend my Safety to any Saint, suppose to Saint Peter, who perhaps will hear first, because he stands at the Door; before he goes to God, before he declares my Case, I am already ruined.

A. Quid faciebas igitur? What did you do then?
B 3 B. Adi-

12 N A U F R A G I U M.

B. Adhuc *recta* patrem ipsum, dicens, *meus pater, qui es in caelis. Nemo Divorum audit citius illo, aut donat libentius quod petitur.*

A. Sed *interea non* conscientia reclamabat tibi? *non verbaris appellare eum patrem, quem offenderas tot sceleribus?*

B. Ut *d'com* ingenuè, conscientia deterrebatur *nonnihil*; sed *max* recipiebam animam, cogitans ita mecum, *est* nullus pater tam iratus filio, quin si videret eum periclitantem in torrente aut lacu, ejiciat arripit capillis in ripam. Inter omnes natus agebat se tranquillius quæquam mater, cui erat infans in sinu, quem lactabat.

A. Quid illa?

B. Solus nec fessabar, nec flebat, nec pallidabatur.

I went *directly* to the Father *himself*, saying, *our* Father, *which art in Heaven.* None of the Saints hears sooner than him, or gives more willingly what is asked.

But *in the mean Time*, did not your Conscience cry out against you? *Were you not* afraid to call him Father, whom you had offended with so many Crimes?

That I may speak ingenuously, my Conscience did terrify me a little; but by and by I recovered my Courage, thinking thus with myself: *There is no Father so angry with a Son, but if he sees him in Danger in a Torrent, or Lake, he would throw him out, taken by the Hair, upon the Bank.* Amongst all, none behaved himself more quietly than a certain Woman, who had a Child in her Bosom, which she suckled.

What did she?

She alone *neither* bawled, nor wept, nor promised: Only embracing her
tantum

NAUFRAGIUM. 13

*tantum complexa pu-
ellum, precabatur ta-
cite. Interea dum
navis illideretur vado
subinde, naucerus me-
tuens ne tota solveret-
ur, cinxit eam ru-
dentibus a prora, et
a puppi.*

*Child, she prayed silently.
In the mean Time, whilst
the Ship was knock'd against
the Bottom now and then,
the Master fearing lest it
should be all broke, begirt it
with Cables at the Head and
at the Stern.*

A. Omifera prafidia !

O miserable Helps !

B. Interim exoritur
senex sacrificus, sexa-
ginta annos natus,
nomen erat Adamus :
is abjectis velibus us-
que ad indusum, ab-
jectis etiam ocreis, et
calceis, jussit ut om-
nes pararemus nos iti-
dem ad natandum.
Atque ita stans in me-
dio navis, conciona-
tus est nobis ex Ger-
sone quinque verita-
tes de utilitate confi-
tendi; hortatus omnes,
ut quisque præpararet
se et vitæ et morti.
Aderat et quidam Do-
minicanus. Confessi
sunt his qui volebant.

In the mean Time starts
up an aged Priest, sixty
Years old, his Name was
Adam : He having cast off
his Cloaths to his Shirt,
having cast off likewise
his Leather Stockings and
Shoes, bade us all prepare
ourselves in like Manner
to swim. And so standing
in the Middle of the Ship,
he preached to us out of
Gerson the five Truths
concerning the Usefulness of
Confessing; exhorting all,
that every one should pre-
pare himself both for Life
and Death. There was pre-
sent also a certain Domini-
can. They confessed to these
that would.

A. Quid tu ?

What did you ?

B. Ego videns om-
nia plena tumultus,

I seeing all Places full of
Tumult, confessed silently
con-

14 N A U F R A G I U M.

confessus sum tacite Deo, damnans apud eam meam injustitiam, et implorans ejus misericordiam.

to God, condemning before him my Unrighteousness, and imploring his Mercy.

A. Quo migraturus, si perisses sic?

Whither would you have gone, if you had died so?

B. Committebam hoc Deo Judici. Nam neque volebam esse judex mei ipsius: tamen quædam bona spes interim habebat meum animum. Dum hæc aguntur, Nauta redit ad nos lachrymabundus. Quisque paret se, inquit, nam navis non erit usui nobis ad quartam partem horæ. Nam jam convulsa aliquot locis hauriebat mare. Paulo post Nauta renunciat nobis, se videre procul sacram torrim, adhortans ut imploravimus auxilium Dei, quisquis esset præies ejus templi. Omnes procumbunt, et orant ignotum Divum.

I left this to God my Judge. For neither would I be the Judge of myself: Yet some good Hopes in the mean Time possess'd my Mind. Whilst these Things are doing, the Sailor returns to us weeping. Let every one prepare himself, says he, for the Ship will not be of Use to us for a fourth Part of an Hour. For now being broke in several Places, it let in the Sea. A little after, the Sailor tells us, that he saw far off a sacred Turret, advising that we should implore the Assistance of the Saint, whosoever was the President of that Church. All fall down, and pray to the unknown Saint.

A. Si compelleretis nomen, fortassis audisset.

If you had spoke to him by his Name, perhaps he would have heard you.

B. Erat

N A U F R A G I U M. 15

B. Erat ignotum. Interim Nauticus dirigit navem jam laceram, jam comburentem undas undique, ac plane dissipatam, ni fuisset succincta rudentibus, eo quantum potest.

It was unknown. In the mean Time the Master steers the Ship now torn; now drinking in the Waters on all Sides, and plainly ready to fall in Pieces, unless it had been girt with Cables, *thither* as much as he can.

A. Dura conditio rerum.

A hard Condition of Affairs.

B. Proceſſi fumus ex, ut sicca ejus loci præſiderent nos periclitantes; ac procurrentes catervatim in extremum litus, togis sublatis, ac galeris impoſitis in Lanceas, in ſtabant ad ſiſe; ac brachia jectatis in Cœlum, ſignificabant ſe deplorare noſtram fortunam.

We advanced ſo far, that the Inhabitants of that Place ſaw us in Danger; and running out in Companies to the Edge of the Shore, with their Coats liſt up, and Hats put upon Lances, they invited us to them; and with their Arms held up towards Heaven, ſignified that they lamented our Fortune.

A. Expecto quid evenerit.

I wait to know what happened.

B. Jam mare occupaverat totam navem, ut ſaturi eſſemus nihil tutiores in navi quam in mari.

Now the Sea had ſeized the whole Ship, that we were like to be no ſafer in the Ship than in the Sea.

A. Hæc confugiendum erat ad ſacram anchoram.

Here you were to fly to the holy Anchor.

B. Imo

16 NAUFRAGIUM.

B. Imo *ad* miseram. *Nautæ* exonerant *scapham* aqua, ac demittunt in mare. Omnes conantur conijcere se in hanc, vocis reclamantibus, magno tumultu, *scapham* non esse capacam tantæ multitudinis; quisque arripere sibi quod posset, ac nataret. Res non patiebatur tanta confusio; alius arripit remum, alius contum, alius alveum, alius stulam, alius tabulam; ac quique nitentes suo præsidio, committunt se fluctibus.

A. Quid interim accidit illi mulierculæ, quæ sola non iugalabat?

B. Illa peruenit prima omnium ad littus.

A. Qui potuit?

B. Imposueramus eam repandæ tabulæ, et alligaueramus sic, ut non posset facile decidere; dedi-

Nay, to the miserable one. The Sailors empty the Boat of the Water, and let it down into the Sea. All endeavour to throw themselves into it, the Sailors remonstrating against it with great Tumult, that the Boat was not capable of so great a Number; that every one should take to himself what he could, and swim. The Thing did not admit of Counsel; one takes an Oar, another a Boat-Hook, another a Sink, another a Bucket, another a Board; and every one resting upon their Security, commit themselves to the Waves.

What in the mean Time happened to that poor Woman, who alone did not cry out?

She came first of all to the Shore.

How could she?

We had set her upon a bent Board, and had ty'd her so, that she could not easily fall off; we gave her a Board in her Hand, which

NAUFRAGIUM. 17

mus illi tabellam in manum, qua uteretur aice remi; ac precantes bene, exposuimus in fluctus, protrudentes conto, ut abesset a navi, unde erat periculum; illa tenens infantulam laeva remigabat dextra.

she might use instead of an Oar, and wishing her well, we plac'd her upon the Waves, thrusting her forward with a Pole, that she might be at a Distance from the Ship, from whence there was Danger: She holding her Child with her Left Hand, rowed with her Right.

A. O viraginem!

O stout Lass!

B. Cum jam nihil superesset, quidam amulsit ligneam statuem Virginis Matris, jam patrem, atque excaecatam a foricibus, et complexus eam cepit natare.

When now nothing remained, one pulled down a wooden Image of the Virgin Mother, now rotten, and hollowed by the Rats, and embracing it, began to swim.

A. Pervenit scapha incolumis?

Did the Boat get safe?

B. Nulli periire prius.

None were lost sooner.

A. Quo malo fato id factum est?

By what ill Fate happened that?

B. Priusquam posset liberare se a magna navi, subversa est illius vacillatione.

Before it cou'd deliver itself from the great Ship, it was overset by its tottering.

A. O male factum! quid tum?

O ill done! What then?

B. Ego

18 N A U F R A G I U M.

B. Ego, dum confulo aliis, pene perieram.

I, *vobis?* I take care of others, had well nigh perish'd.

A. Quo pacto?

After what Manner?

B. Quia nobis supererat aptum natationi.

Because *nothing* was left fit for swimming.

A. Ille subera sufficienti usui.

There *Cork* would have been of Use.

B. In eo articulo rerum, maluisssem vile suber, quam aurum candelabrum. Tandem venit in mentem, circumspicienti, de ima parte mali; quoniam non poteram eximere eam solus, adfisco socum: Ambo innixi huic commitimus nos mari, sic ut ego tenerem dextrum cornu, ille laevum. Dum jacemur hic, ille sacrificus nauticus excisionator iniecit se mediam in nostro humeros; autem erat ingenti corpore. Exclamamus, quis ille tertius? i. perdet nos omnes: ille contra inquit placide, sitis bono animo, est sat spatii, Deus aderit nobis.

In that *Juncture* of Affairs, I had rather have had mean *Cork*, than a *Golden Candelstick*. At last it came into my Mind, as I was looking about, to think of the low Part of the *Mass*; because I could not get it out alone, I take a Companion: We both leaning upon that, commit ourselves to the *Sea*, so that I held the right End, he the Left. Whilst we are tossed about so, that Priest, the *Sea Chaplain*, threw himself in the Middle upon our Shoulders And he was of a huge Body. We cry out, *Who's that third?* He will ruin us all. He on the other Hand says smoothly, Be of good Courage, there is Room enough, God will be with us.

A. Cur

NAUFRAGIUM. 19

A. Cur ille cepit
effrenator tam fore?

Why did he begin to be a
Swimmer so late?

B. Imo futurus erat
cum Dominicano in
scapha; nam omnes
adprebant hoc bonoris
illi; sed quonquam
confisterant invicem
in mari, tamen obli-
nescio quid circum-
stantiarum, consistitur
rucas in ora navis, et
alter imponit manum
alteri; interim sca-
pha perit; nam Ada-
mus narravit hac
mibi.

Nay, he should have been
with the Dominican in the
Boat; for all gave this Ho-
nour to him; but although
they had confided to one
another in the Ship, yet
having forgot I do not
know what Circumstances,
they confess again upon the
Edge of the Ship; and one
lays his Hand upon the other;
in the mean Time the Boat
is lost; for Adam told this
to me.

A. Quid adum est
de Dominicano?

What became of the Do-
minican?

B. Is, ut idem nar-
rabat, impetrata ope
Divorum, ad preces ve-
stibus, commisit se ru-
dum natationi.

He, as the same told me,
having implored the Help of
the Saints, having cast off
his Cloath, committed him-
self naked to swimming.

A. Quos Divos in-
vocabat?

What Saints did he in-
voke?

B. Dominicum, Tho-
mas, Vincentium;
sed confidebat imprimis
Catharinae Senensis.

Dominick, Thomas, Vin-
cent; but he trusted chiefly
in Catherine of Senes.

A. Christus non
venit illi in men-
tem?

Did not Christ come into
his Mind?

C

B. Ita

20 N A U F R A G I U M.

B. Ita *Sacrificus* So the Priest told me.
narrabat.

A. Enataffet melius, si non abjecisset sacram cucullam: ea deposita, qui potuit Catharina Senensis agnoscere eum? Sed perge narrare de te.

B. Dum voluimus adhuc iuxta navim volventem se luc atque sine arbitrio suorum, clavus frangebatur ejus femur, qui tenebat iavum crucis: sic ille revolutus est. *Sacrificus* precatus illi aeternam requiem, successit in locum illius, adhortans me, ut tuerer meum coram magno animo, ac moverem pedes strenue. Interim potabamus multum sive aquae. Neptunus temperaverat nobis non tantum salum balneum, sed etiam salam potionem; quanquam *Sacrificus* monstrabat remedium ei rei.

He would have swam out better, if he had not thrown off his holy Coat: That being cast off, how could Catherine of Sen know him? But go on to tell of yourself.

Whilst we were rowing as yet nigh the Ship, reaching itself better and better at the Pleasure of the Waves, the Helm broke his Riggle, who held the Helm End: So he was knock'd off. The Priest wishing him eternal Rest, succeeded in his Place, advising me, that I should take Care of my End with great Courage, and move my Feet strenuously. In the mean Time we drank much Salt Water. Neptune had mixed for us not only a Salt Bath, but also a Salt Drink, tho' the Priest shew'd a Remedy for that Thing.

A. Quid obsecro?

What I beseech you?

B. Quo-

NAUFRAGIUM. 21

B. Quoties *ante*
occurreret nobis, ille
opposit occipitium ore
caulo.

A. Narras *mibi*
faculum senem.

B. Ubi *notantes* sic
aliquid, pro-
vincimus jam nunti-
li, Sacrificii, quo-
rum erat tunc pro-
ceritatis, inquit, et
bono animo; sentio
cadum. Ego, non
caus sperare tantum
felicitatis, inquam, ab-
famus longis a lit-
te, quam ut vi-
dam sit ferendum.
Imo, inquit, sentio
terram pedibus: Est,
inquam, fortassis ali-
quod e ferientis, quod
mare devolvit buc-
Imo, inquit, sentio
plene terram sub-
dissonum. Cum no-
tissimas adhuc ali-
quandis, ac sentiet
caulam rursus, in hac,
inquit, quod videtur
mihi optimum, sed,
ego, cum illi tunc
adum, et credo me
vado, fortasse ex-
pectato digne fac-

As oft as a *Wave* met
us, he opposed the Back-
side of his Head, with his
Mouth shut.

You tell me of a stout
old Fellow.

When *swimming* thus
some Time, we had ad-
vanced now something,
the Priest, because he was
of wonderful Talker,
says, he of good Courage,
I feel the Bottom. I, not
daring to hope for so
much Happiness, say, we
are further from the
Shore, than that the Bot-
tom is to be hoped for.
Now, says he, I feel the
Earth with my Feet.
It is, say I, perhaps some
of the Boxes, which the
Sea has tumbled hither.
Now, says he, I perceive
plainly the Earth with
the trampling of my Toes.
When we had swim as
yet some Time, and he per-
ceived the Bottom again,
do you, says he, what
seems to you best to be
done, I give you the whole
Man, and trust myself
to the Bottom, and at
the same Time having wait-
ed the going in of the

[illegible]

Waves, he followed on his Feet with as great Pace as he could. Again the Waves coming on, embracing both *Boats*, with both *Hands*, he opposed the *Waves*, hiding himself under the *Water*, as your *Sea Gulls* and *Ducks* use to do; again the *Wave* going back, he sprang out and ran. I seeing this, flucced with him, followed it. There stood on the *Sand*, who propp'd themselves against the Force of the *Waves*, with long *Poles* stretch'd between them, strong *Men*, and used to the *Waves*, so that the *raft* held a *Poll* to him that swam towards him; that being touch'd, all hurling themselves to the *Shore*, he was drawn safely on dry *Ground*. Some were saved by this Means.

A. Quoi ?

How many?

B. Septem *Verum* duo ex his soluti sunt refore, admoti igni.

Seven: But two of these fainted away with the Warmth, being set by the Fire.

A. Quot eratis in
navi?

How many were you in the ship?

E. Quin-

NAUFRAGIUM. 23

B. Quinquaginta

Fifty-eight.

o. 70.

A. O sœtum *mâ-*
rel talem fuisset con-
tentum decimis, que
*ag*is, ut sacerdotibus;
*re*ntiam tam paucos ex
tanto numero?

O cruel Sea! at least it
might have been content
with the Tythes, which suf-
fice the Priests; did it re-
turn so few out of so great
a Number?

B. *Id* exporti sumus
incredibilem humani-
tatem gentis, suppedit-
antibus nobis omnia mi-
ra caritate, hospitium,
ignem, cibum,
agles, viaticum.

There we experienc'd the
incredible Humanity of the
Nation, furnishing us with
all Things with wonderful
Cheerfulness, Lodging, Fire,
Meat, Cloaths, Provisions
for our Way Home.

A. Quis gens erat?

What Nation was it?

B. Hollandica.

Holland.

A. Nihil humani-
us illa, cum tamen
causa sit feris nationi-
bus. Non repetes
Neptunum posthac, o-
pinor.

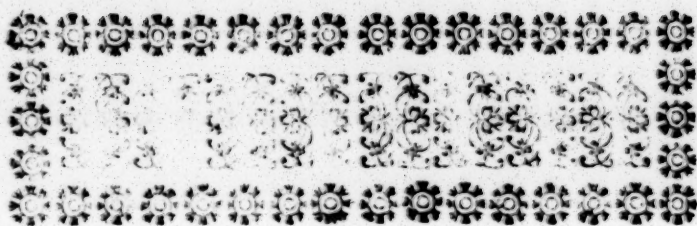
There is none more civil
than that, tho' yet it be sur-
rounded with savage Nati-
ons. You will not go again
to Sea hereafter, I suppose.

B. Non nisi Deus
adimat animam men-
tem mihi.

Not unless God take away
my Wits from me.

A. Et ego malim
audire tales fabulas,
quam experiri.

And I had rather hear
such Stories, than know
them by experience.



DIVERSORIA.

A. **C**UR ita ci-
sum est pie-
risque commorari bidu-
um aut triduum Lug-
duni? Ego ingressus
iter semel, non con-
quiesco, donec perve-
nero quo consistui.

B. Imo ego admi-
ror quonquam posse
avelli illinc.

A. Quamobrem tan-
dem?

B. Quia illic est
locus, unde socii Ulyss-
is non poterant avelli;
illic Sirenes. Nemo
tractatur melius suae
domi, quam illic in
pandocheo.

A. Quid fit?

B. Aliqua mulier
assabat mensae semper,

WHY does it seem
good to most People
to stay two Days or three
at Lyons? I having enter'd
upon a Journey once, do not
rest, 'till I come whither
I design'd.

Nay, I wonder that
any one can be got from
thence.

What for at length?

Because there is the Place,
from whence the Compani-
ons of Ulysses could not be
drawn away; there are the
Sirens. No Body is treated
better at his own Home,
than there in an Inn.

What is done?

Some Woman stood by
the Table always, to divert
quæ

quæ exhilararet convivas facetiis ac leporibus. Primum mater familias adibat, quæ salutabat, jubens nos esse hilares, et boni consulere quod apponeretur. Filia succedebat huic, elegans mulier, moribus ac lingua adeo festivis, ut posset exhilarare Catonem ipsum. Nec confabulantur ut cum ignotis hospitibus, sed velut cum olim notis et familiaribus.

A. Agnosco humanitatem Gallicæ gentis.

B. Quoniam autem illæ non poterant adesse semper, quod munia domestica essent obunda, ac reliqui convivæ consalutandi, quædam puella adstabat continenter, instructa ad omnes jocos. Una erat satis excipiendis omnium jaculis: hæc sustinebat fabulam, donec filia rediret: nam mater erat natu grandior.

A. Sed qualis erat apparatus tandem?

the Company with Wit and Drollery. First, the good Woman of the House came to us, who saluted us, bidding us be merry, and take in good Part what was set before us. The Daughter succeeded her, a neat Woman, of an Humour and Tongue so merry, that she might divert Cato himself. Nor do they talk as with unknown Guests, but as with People formerly known to them, and familiar Friends.

I perceive the Civility of the French Nation.

But because they could not be present always, because the Business of the House was to be minded, and the rest of the Guests to be saluted, a certain Girl stood by constantly, furnished for all Jest. She alone was sufficient to receive all their Darts: She kept up the Farce, 'till the Daughter return'd: For the Mother was elderly.

But what was your Provision at last? for the
nam

26 D I V E R S O R I A.

nam venter non expletur fabulis.

Belly is not fill'd with Tales.

B. *Profecto letus, ut ego mirer illos posse accipere hospites tam vili: rursus convivio peracto, alant hominem lepidis fabulis, ne quid tecti obrepat. Videbar mihi esse domi, non peregre.*

Truly dainty, that I wonder that they can entertain Guests so cheap: Again the Feast being ended, they treat a Man with pretty Stories, lest any Thing of Weariness should creep upon him. I seemed to myself to be at Home, not Abroad.

A. *Quid factum est in cabiculis?*

What was done in the Chambers?

B. *Illic aderant aliquot puellae nusquam non, videntes, lascivientes, instantes: ulro rogabant, si haberemus quid vestium sordidarum, lavabant eas, ac reddebant. Quid multis? vidimus nihil illic praeter puellas ac mulieres, nisi in stabulo, quanquam puellae irrumpebant et hoc frequenter. Complectuntur obcumbentes, ac dimittunt tanto affectu, quasi omnes essent fratres, aut propinqua cognationis.*

There were some Girls every where, laughing, wantoning, playing: Of their own Accord they ask'd us, if we had any foul Cloaths, they wash'd them, and gave us them again. What needs many Words? we saw nothing there besides Girls and Women, but in the Stable, altho' the Girls broke in too hither frequently. They embrace when departing, and dismiss them with so much Affection, as if they all were their Brothers, or of near Relation.

A. *Fortassis isti mores decet Gallos:*

Perhaps those Manners become the French.
Mores

DIVERSORIA. 27

*Mores Germanice ar-
vident mihi magis, ut-
pote masculi.*

*The Manners of Germany
please me more, as being
masculine.*

B. Nunquam con-
tigit mihi videre Ger-
maniam: quare, quæ-
rite, ne gravere com-
memorare, quibus mo-
dis accipiant hospitem.

It never happened to me
to see Germany: Where-
fore, I pray you, do not
think much to relate after
what Manner they entertain
a Guest.

A. Nescio an sit
ubique eadem ratio
tractandi: Narrabo
quod ego vidi. Ne-
mo salutatur advenien-
tem, ne videantur am-
bire hospitem. Nam
exultant id fordi-
dum, et indignum
Germanica severitate.
Ubi inclamaveris diu,
tandem aliquis profert
caput per fenestram co-
fuarum (nam degunt in
his fere usque ad æsti-
vum solstitium) non
aliter quam testudo
prospicit e testa. Is
est rogandus, an liceat
diversari illic. Si non
renuit, intelligis locum
dari: commonstrat
manu mota, roganti-
bus ubi sit stabulum.
Illic licet tibi tractare
tuum equum tuo more;
nam nullus famulus

I know not whether
there be every where the
same Manner of Treat-
ment. I will tell what I
have seen. No body sa-
lutes a Man upon his
coming, lest they should
seem to court a Guest. For
they think that mean, and
unworthy of the German
Gravity. When you have
call'd a long Time, at last
some body puts his Head
through the Window of a
Stove (for they live in
them almost 'till the Sum-
mer Solstice) no otherwise
than a Snail looks out of
its Shell. He is to be ask-
ed, whether you may Inn
there. If he does not re-
fuse, you understand a Place
is allowed you: He shews
with his Hand moved, to
those that ask where the Sta-
ble is. There you may ma-
nage your Horse after your
admo-

28 DIVERSORIA.

admovent maxime. Si
de celeberrimis *diversoriis*
um, ibi *summa* com-
 mendat *gloriam*, at-
 que etiam locum mini-
 me commodum *quo*.
 Nam *servant* conmo-
 diora *venturis*, praeter-
 ita *nostros*. Si *u-*
stis quid, *audis* fac-
 tum, *si* non placet,
 quare aliud *de* *exhibi-*
mus. Prohibent *faciem*
 in *urbibus* *agere* et
parce, nec *verendum*
 multo *minoris*, quam
atque *ipsum*. Ubi
 consilium *est* *equi*,
 commigras *to us* in
 hypocaustum, *cum* o-
 creis, *parcis*, *luto*.
Id est *utrum* *commune*
chambas.

A. Apud Gallos de-
 signant cubacula, ubi
 exuant *se*, *exter-*
gant, *calceant*, *aut*
 quiescant etiam, *si* *li-*
beat.

A. Ille nihil talis.
 In hypocausto exuit
 ocreas, *induit* calceos.
 Si vis, *mutas* indosi-
 um; *suspendis* velles
madidas pluvia *juxta*
 hypocaustum; *ipse*

Manner; for no Servant
 puts to a *Mayd*. If it be
 a famous *inn*, there a Ser-
 vant shows *the Stable*, and
 also a Place not at all con-
 venient for a Horse. For
 they keep the more conve-
 nient for those that are to
 come, especially Noblemen.
 If you find Fault with any
 Thing, you hear presently,
 if it do not please you, seek
 another Inn. They afford
 you stay in the Cities with
 Difficulty, and very spring-
 ly, nor do they sell it for
 much less than Oats them-
 selves. When Provision is
 made for your Horse, you
 go all together into a Stove,
 with your Boots, Baggage,
 Dirt. That is one custom
 to all.

Among the French they
 shew People Chambers,
 where they may strip them-
 selves, wipe, warm them-
 selves, or rest too, if they
 please.

Here's no such Thing. In
 the Stove you put off your
 Boots, put on Shoes. If you
 will, you change your Shirt;
 you hang up your Cloaths
 wet with Rain nigh the
 Stove; you place yourself
 admo-

DIVERSORIA. 29

admoves te, ut sicce-
ris. *Est et aqua pa-
rata, si libeat lavare
manus; sed ita mui-
da plerumque, ut alia
aqua sit querenda ti-
bi, quæ abluas eam lo-
tione.*

by it, that you may be dry.
*There is also Water ready,
if you please to wash your
Hands; but so clean for the
most part, that other Wa-
ter is to be sought by you,
with which you may wash
off this washing.*

B. Laudo viros ef-
feminatos nullis deli-
ciis.

I commend the Men effe-
minated with no Delicacies.

A. Quod si tu co-
pulis ad quartam ho-
ram a meridie, tamen
non cenabis ante no-
nam, et nonnunquam
decimam.

But if you arrive at the
fourth Hour after Noon, yet
you will not sup before the
Ninth, and sometimes the
Tenth.

B. Quamobrem?

What for?

A. Apparant nihil,
nisi videant omnes, ut
ministrer omnibus
eandem opera.

They provide nothing,
unless they see all, that they
may serve all with the same
Trouble.

B. Quærunt com-
pendium.

They seek the shortest
Way.

A. Tenes. Inque
frequenter octoginta
aut novaginta conve-
niant in idem hypo-
caustum, pedes, equi-
tes, negotiatores, nau-
tæ, aurigæ, agricolæ,
pueri, fæminæ, fani,
agroti.

You have it. Where-
fore frequently eighty or
ninety meet in the same
Stove, Footmen, Horse-
men, Tradesmen, Sailors,
Coachmen, Husbandmen,
Boys, Women, sound Folks,
sick Folks.

B. Idem

B. *Isthuc est vere
cœnobium.*

*That is really living in
common.*

A. *Alius ibi pœlit
caput, alius abstergit
sudorem, alius repur-
gat perones aut ocreas,
alius eructat allium.
Quid multis? Est non
minor confusio ibi lin-
guarum et personarum
quam olim in turri
Babel. Quod si con-
spexerint quem pere-
grinæ gentis, qui præ
se ferat nonnihil dig-
nitatis cultu, omnes
sunt intenti in hunc,
contemplantes oculis
defixis, quasi aliquod
novum genus animan-
tis adveſtum ſit ex
Africa. Adeo ut post-
quam accubuerint, ad-
ſpiciant continenter,
vultu reflexo in ter-
gum; nec dimoveant
oculos, immemores ci-
bi.*

B. *Romæ, Lutetia,
ac Venetia, nemo mi-
ratur quidquam.*

A. *Interim eſt ne-
ceſſas tibi petere quid-
quam. Ubi jam eſt
multa vœſpera, nec plu-
res expectantur ven-*

*One there combs his
Head, another wipes off
Sweat, another cleans his
Winter Shoes or Boots, ano-
ther belches up Garlick.
What needs many Words?
There is no leſs Confuſion
there of Tongues and Per-
ſons, than formerly in the
Tower of Babel. But if
they ſee any one of a fo-
reign Nation, who makes
Shew of ſomething of Dig-
nity by his Dreſs, all are
intent upon him, viewing
him with their Eyes fix'd,
as if ſome new Kind of A-
nimal was brought out of
Africa. So that after they
have ſat down, they look
at him continually, with
their Face turn'd back-
ward; nor do they take
off their Eyes, being un-
mindful of their Meat.*

*At Rome, Paris, and
Venice, no body wonders at
any Thing.*

*In the mean Time it is
unlawful for you to call for
any Thing. When now it is
far in the Evening, and no
more are expected to come,*
turi,

DIVERSORIA. 31

turi, *senex famulus
prodit cana barba, ton-
so capite, torvo vultu,
fordido vestitu.*

*an old Servant, comes out
with a hoary Beard, shorn
Head, grim Look, mean
Cloaths.*

B. *Oportebat tales
esse a poculis Romanis
Cardinibus.*

*It behoved such to be
Cup bearers to the Roman
Cardinals.*

A. *Is circumactis
oculis, dinumerat taci-
tus quot sint in hypo-
causto: quo plures vi-
det adesse, hoc vhe-
mentius hypocautum
accenditur, etiamsi a-
lioqui Sol sit molestus
aestu. Hæc est præci-
pua pars bonæ tracta-
tionis, si omnes disflu-
ant sudore. Si quis
non assuetus vaporibus,
aperiat rimam fene-
stræ, ne præfocetur,
protinus audit claudere.
Si respondeas, non fe-
ro, audis, quære igitur
aliud diverforium.*

*He having cast about his
Eyes, reckons silently how
many there are in the Stove:
By how much the more he
sees present, by so much
the more violently the Stove
is heated, altho' otherwise
the Sun be troublesome by
his Heat. This is the great-
est Part of good Treat-
ment, if all run down with
Sweat. If any one, not ac-
customed to the Heat, open
a Chink of a Window, lest
he be stifled, immediately
he hears shut it. If you
answer, I cannot endure,
you hear, seek then another
Inn.*

B. *Atqui nihil vide-
tur periculosius, quam
tam multos haurire e-
undem vaporem, max-
ime corpore resoluta,
atque heic capere ci-
burn, et commorari
complures horas. Nam
jam omitto alliatos*

*But nothing seems more
dangerous, than that so
many should take in the
same Vapour, especially the
Body being open, and here
take Meat, and stay se-
veral Hours. For now
I omit Gallicks Belches,
and the Blasts of the Bel-
lows,*

ructus, et flatum ventris, putres halitus: sunt multi qui laborant occultis morbis, et omnis morbus habet suum contagium. Certe plerique habent Hispanicam scabiem, sive, ut quidam vocant, Gallicam, cum sit communis omnium nationum. Opinor esse non multo minus periculi ab his, quam leprosis. Jam tu divina quantum discriminis sit in pestilentia.

A. Sunt fortes viri, rident ac negligunt ista.

B. Sed interim sunt fortes periculo multorum.

A. Quid facias? sic assueverunt; et est constantis animi non discedere ab institutis.

B. Atqui ante viginti quinque annos, nihil erat receptius apud Brabantos, quam publicæ thermæ; hæc nunc frigent ubique;

ly, stinking Breaths: There are many, who are troubled with secret Diseases, and every Disorder has its Infection. Certainly most have the Spanish Pox, or, as some call it, the French, though it be common to all Nations. I think there is not much less Danger from these, than Lepers. Now as you guess, how much Danger there is in the Plague.

They are stout Fellows, they laugh at, and neglect those Things.

But in the mean Time they are stout at the Hazard of many.

What can you do? So they have been used, and it is the Part of a constant Mind not to depart from old Customs.

But twenty five Years ago, nothing was more common amongst the Brabanti, than publick Baths; those now are out of Use every where; for the
nam

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nam nova scabies docuit nos abstinere.

new Pox has taught us to abstain.

A. Sed audi cætera: post ille barbatus Ganymedes redit, ac infernit mensas linteis, quot putat esse satis illi numero. Sed O immortalẽ Deum! quam non milesiis! diceres cannabea detracta ex antennis. Nam destinavit ad minimum octo convivas unicuique mensæ. Jam quibus patrius mos est notus, accumbunt, ubi libitum fuerit cuique. Nam est nullum discrimen inter pauperem et divitem, inter herum et servum.

But bear the rest: Afterwards that bearded Ganymede returns, and spreads the Tables with Cloths, as many as he thinks to be sufficient for that Number. But O immortal God! how far from being fine! you would say they were Canvasses taken down from the Sail-Yards. For he design'd at least eight Guests for every Table. Now they to whom the Country Custom is known, sit down where it pleases every one. For there is no Difference betwixt a Poor Man and a Rich, betwixt a Master and a Servant.

B. Hæc est illa ætæ æqualitas, quam nunc tyrannis submovit e vita. Sic opinor Christum vixisse cum Discipulis.

This is that old Equality, which now Tyranny has removed out of Life. So I believe Christ lived with his Disciples.

A. Postquam omnes accubuerunt, rursus ille totus Ganymedes prodit, ac denuo dinumerat sua sodalitia. Mox reversus, ap-

After all are sat, again that grim Ganymede comes out, and over again counts his Companies. By and by returning, he sets before each a wooden Dish;
D 2 ponit

ponit singulis ligneum pinacium, et cochleare factum ex eodem argento, deinde cyathum vitreum; aliquanto post panem. Eum quisque repurgat sibi per otium, dum pulces coquuntur. Ita fideatur nonnunquam ferme spatio horæ.

B. Nullus hospitem efflagitat cibum interrim?

A. Nullus cui ingenium regionis est notum. Tandem vinum apponitur, *hæc Deus, quam non sumitur!* opponatur *sophistas* non bibere aliud; tanta est subtilitas et acrimonia. Quod si quis hospes, pecunia oblata privatum, roget ut aliud genus vini pareatur aliunde, primum dissimulent, sed ex vultu, quasi interfecturi. Si urgeas, respondent, hic tot Comitæ et Marchiones diversati sunt, neque quisquam questus est de meo vino; si non placeat, quære tibi aliud

and a Spoon made of the same Silver, then a Glass, a little after Bread. That every Man cleans for himself at his Leisure, whilst the Pulse are boiling. So they sit sometimes almost the Space of an Hour.

Dones none of the Guests call for the Meat in the mean Time?

None to whom the Temper of the Country is known. At length Wine is served up, *good God, how far from being tasteless!* it behoved *Sophisters* not to drink any other; such is the Thinness and Sharpness. But if any Guest, Money being offer'd privately, desires that some other Sort of Wine may be got from somewhere else, at first they dissimble the Matter, but with that Countenance, as if they would kill you. If you press them, they answer, here so many Earls and Marquesses have ledg'd, nor did any one complain of my Wine; if it do not please, seek diver-

diversorium; nam habent nobiles suæ gentis julos pro hominibus, et ostentant horum insignia nusquam non. Jam igitur habent oftamquam obijciant latranti stomacho. Mox disci veniunt magna pompa. Primus ferme habet offas panis madefactas jure carniū, aut si est pisculentus dies, jure leguminum. Deinde aliud jus, post aliquid carniū recotarum, aut salsamentorum recallaكتورum. Rursus aliquid pultis, mox aliquid solidioris cibi, donec stomacho probe domito apponant assas carnes, aut alios pisces, quos non possis contemnere omnino: sed heic sunt parci, et subito tollunt. Hoc pacto temperant convivium, quemadmodum actores fabularum, qui admiscunt choros scenis: autem curant ut extremus actus sit optimus.

B. Et hoc est boni poetæ.

for yourself another Inn; for they account the Noblemen of their Nation alone for Men, and they shew their Coats of Arms every where. Now therefore they have a Piece which they may throw to the barking Stomach. By and by the Dishes come in great Pomp. The first commonly has Pieces of Bread soaked in the Broth of Flesh, or if it be a Fish Day, in the Broth of Herbs. After that another Broth, after something of Flesh boiled over again, or Salt Fish warm'd again. Again some Pulp, by and by some more solid Meat, 'till the Stomach being well tamed, they set up roasted Flesh, or boiled Fish, which you cannot condemn at all. But here they are sparing, and suddenly take away. After this Manner they mix their Entertainment, as the Actors of Plays, who mix Chorus's with their Scenes; but they take care that the last Act is the best.

And this is the Part of a good Poet.

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A. Porro fit piaculum, si quis interim dicat, tolle hunc discum, nemo resistit. Desidendum est usque ad spatium prescriptum, quod illi metuantur clepsidris, ut opinor. Tandem ille baronius, aut pandochæus ipse minimum differens a famulis vestitus prodit, rogat ecquid animi nobis sit. Max aliquod generosius vinum adferatur. Ac tunc amant eos qui bibunt largius, cum sibi nihil plus, qui hauserit plurimum vini, quam qui minimum.

B. Ingenium gentis mirum.

A. Cum nonnunquam sint qui absumant plus in vino, quam solvant pro toto convivio. Sed antequam finiam hoc convivium, mirum dictu, quis strepitus ac tumultus vocum sit ibi, postquam omnes coeperunt incallescere petu. Quid multis? omnia furda. Ficti

Moreover it would be a heinous Crime, if any one in the mean Time say, take away this Dish, no body eats. You must sit 'till the Time appointed, which they measure with Hour-Glasses, as I suppose. At last that bearded Fellow, or the Innkeeper himself, very little differing from the Servants in Cloaths, comes out, asks if we have a Mind to any Thing. By and by some more generous Wine is brought. But they love those who drink plentifully, though he pays no more, who drinks most Wine, than he that drinks least.

The Temper of the Nation is strange.

When sometimes there are some who consume more in Wine, than they pay for the whole Feast. But before I end this Entertainment, it is wonderful to be said, what a Noise and Confusion of Voices there is there, after that all have begun to grow warm with Drink. What needs many Words? all Places are full

morio-

*moriones admiscunt se frequenter, quo genere hominum, cum sit nulum magis detestandum, tamen vix credas quantopere Germani delectentur. Illi faciunt cantu, garritu, clamore, saltatione, pulsu, ut hypocaulum videatur corrui-
turum. Neque quiquam audit alterum loquentem. At interim videntur sibi vivere suaviter; atque desidendum est illic, volenti nolenti, usque ad multam noctem.*

B. Nunc tandem absolvo convivium; nam me tædet quoque tam prolixum.

A. Faciam. Tandem caseo sublato, qui vix placet illis, nisi putris ac scatens vermibus, ille barbatus prodit, adferens pinacium secum, in quo pinxit creta aliquot circulos et semicirculos, deponit id in mensa, tacitus interim ac tristis, diceret quempiam Charentem.

of Noise. Pretended Fools thrust in themselves frequently, with which Kind of Men, tho' there be none more detestable, yet you'll scarce believe how much the Germans are delighted. They cause by singing, prating, shouting, dancing, thumping, that the Stove seems ready to fall. Nor can any one hear another speaking. But in the mean Time they seem to themselves to live sweetly; and you must sit there, willing or unwilling, 'till late at Night.

Now at last finish the Entertainment; for I am weary too of so long a one.

I will do it. At last the Cheese being taken away, which scarce pleases them, unless rotten, and full of Maggots, that bearded Fellow comes forth, bringing a Trencher with him, in which he hath drawn with Chalk some Circles and Semi-Circles, he lays that upon the Table, silent in the mean Time and sad; you would say he was some

Qui

38 DIVERSORIA.

Qui agnoscunt picturam, deponunt pecuniam, deinde alius atque alius, donec pinacium expleatur. Deinde notatis qui deposuerunt, supputat tacitus; si nihil desit, annuit capite.

Charon. They who know the Picture, lay down their Money, then another and another, 'till the Trencher be filled. Then having observed those who laid down, he reckons silently; if nothing be wanting, he nods with his Head.

B. Quid si quid supersit?

What if any Thing be over?

A. Fortasse redderet, et faciunt hoc nonnunquam.

Perhaps he would return it, and they do this sometimes.

B. Nemo reclamatur rationi inique?

Does no body cry out upon the Reckoning as unjust?

A. Nemo qui sapit, nam audiret protinus, quid tu es hominis? solves nihilo plus quam alii.

No body that is wise; for he would hear forthwith, What are you of a Man? You shall pay no more than others.

B. Narras liberum genus hominum.

You tell of a free Kind of Men.

A. Quod si quis lassus ex itinere, cupiet mox a cæna petere lectum, jubetur expectare, donec ceteri quoque eant cubitum.

But if any one, weary with his Journey, desires presently after Supper to go to Bed, he is ordered to wait 'till the rest too go to Bed.

B. Videor mihi videre Platoniam urbem.

I seem to myself to see a Platonic City.

A. Tem

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A. Tum *suus* nidus ostenditur cuique, et vere nihil aliud quam cubiculum; nam ibi sunt lecti tantum, et nihil præterea, quoutaris, aut quod fureris.

Then *his* Nest is shewn to every one, and truly nothing else than a Bed-Chamber; for there are Beds only, and nothing else that you can use, or that you can steal.

B. Est mundities illic?

Is there Cleanliness there?

A. Eadem quæ in convivio, lintea lota forte ante sex menses.

The same as in the Feast, Linnen washed perhaps six Months before.

B. Quid interim fit de equis?

What in the mean Time becomes of the Horses?

A. Tractantur ad eandem disciplinam, ad quam homines.

They are treated according to the same Discipline as the Men.

B. Sed est eadem tractatio ubique?

But is there the same Treatment every where?

A. Alicubi est civilior, alicubi durior quam narravi; verum in genere est talis.

In some Places it is civilier, in some Places harder than I have told you; but in general it is such.

B. Quid si ego nunc narrem tibi quibus modis hospites tractentur in ea parte Italiae, quam vocant Longobardiam, rursus in Hispania, deinde in Anglia, et in Wallia. Nam

What if I now tell you after what Manner Guests are treated in that Part of Italy, which they call Lombardy, again in Spain, then in England, and in Wales? For the English

Angli

40 DIVERSORIA.

Angli obtinent partim Gallicos, partim Germanicos mores, ut mixti ex his duabus gentibus. Walli prædicant se aborigines Anglos.

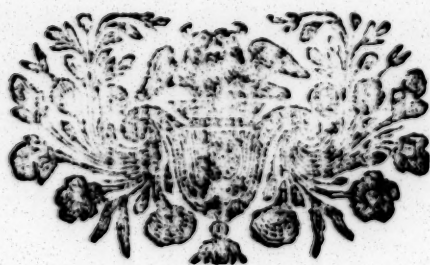
have partly the French, partly the German Manners, as being mix'd of those two Nations. The Welsh pretend themselves the original English.

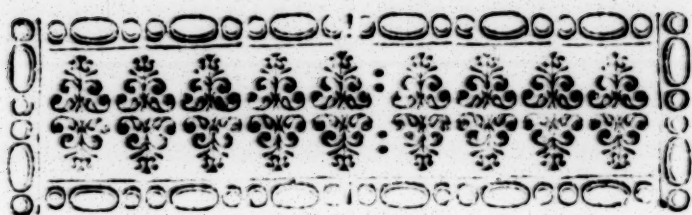
A. Quæso te ut narres, nam nunquam contigit mihi videre eas.

I pray you that you would tell me, for it never happen'd to me to see them.

B. In præsentia non est otium; nam nauta jussit adesse ad tertiam horam, nisi vellem relinquere; et habet sarcinulam: alias opportunitas dabitur nobis garriendi usque ad satietatem.

At present there is no Time; for the Sailor ordered me to be with him by the third Hour, unless I would be left, and he has my Baggage; another Time an Opportunity will be given us of Prating to Satisfaction.





SPECTRUM.

A. Quid bonæ rei
est, quod ri-
des tecum
tam suaviter, quasi
nactus sis thesaurum?

WHAT good Thing is
there, that you laugh
with yourself so sweetly,
as tho' you had got a Treas-
ure?

B. Tu divinatio non
aberrat procul a scopo.

Your Guess does not
wander far from the Mark.

A. Annon imper-
ties sodali quicquid
boni illuc est?

Will you not impart to
your Companion whatsoever
good Thing that is?

B. Imo jam dudum
optabam quempiam
dari mihi, in cujus fi-
num effunderem hoc
gaudium meum.

Nay, some Time since I
was wishing some Body
might be offered me, into
whose Bosom I might pour
out this Joy of mine.

A. Age igitur im-
perti.

Come then impart it.

B. Audivi modo le-
pidissimam fabulam,
quam jures esse comi-
cum figmentum, nisi
locus, personæ, ac tota

I have heard just now a
very pretty Story, which
you would swear was a
Comic Fiction, unless the
Place, the Persons, and the
res

res *esset* tam nota mihi, quam tu es notus mihi.

whole Affair was as well known to me, as you are known to me.

A. *Gestio audire.*

I long to hear it.

B. Nostine *Polum* generum *Fauni*?

Do you know *Pool* the Son-in Law of *Faun*?

A. *Maxime.*

Yes.

B. *Is est et auctor et actor* hujus *fabulae*.

He is both the *Author* and the *Actor* of this *Play*.

A. *Facile crediderim, nam ille possit agere quamvis fabulam, vel absque persona.*

I can easily believe it, for he could act any *Play*, even without a *Vizard*.

B. *Sic est. Nosti, opinor, praedium quod habet non ita procul a Londino.*

So it is. You know, I fancy, the *Estate* which he has not so far from *London*.

A. *Phy! compotavimus illic saepe.*

Pugh! We have drank together there often.

B. *Agnoscis igitur viam septam utrinque arboribus digellis pari intervallo.*

You know therefore the *Way* hedg'd in on both *Sides* with *Trees* placed at an equal *Distance*.

A. *Ad levam partem adium, fere altero jactu balneae.*

On the *Left Side* of the *House*, almost two *Bowshots* off.

B. *Tenes. Alterum latus viae habet siccum*

You have it. *One Side* of the *Way* has a dry *alve-*

*alveum obfitum dumis
et vepribus; e ponti-
culo est iter in piani-
tiem.*

*Ditch set with Thorns and
Briars; over the Bridge
there is a Way into a Plain.*

A. Memini.

I remember.

B. Jampridem va-
gabatur rumor, ac
fabula per rusticos ejus
loci, spectrum obver-
sari juxta hunc pon-
ticulum, cujus mise-
randi ejulatus exaudi-
rentur subinde: suspi-
cabantur esse animam
cujuspiam quæ tor-
queretur diris crucia-
tibus.

Some Time ago there
went a Report, and a Story
amongst the Country Peo-
ple of that Place, that a
Spirit haunted nigh this
Bridge, whose miserable
Howlings were heard now
and then: They suspected
that it was the Soul of
some Man which was tor-
tured with direful Tor-
ments.

A. Quis erat auc-
tor istius rumoris?

Who was the Author of
that Report?

B. Quis nisi Polus?
Præstruxerat hoc pro-
æmium suæ fabulæ.

Who but Pool? He had
prepared this Prologue for
his Play.

A. Quid venit isti
in mentem ut conlin-
geret ista?

What came into his Mind
to invent those Things?

B. Nescio, nisi quia
ingenium hominis est
sic; gaudet ludere
stultitiam populi com-
mentis hujusmodi:
Dicam quid designarit
nuper hujus generis.

I know not, unless be-
cause the Humour of the
Man is so; he loves to
play upon the Folly of the
People with Intentions of
this Kind. I will tell you
what he contrived lately
E
Ali-

Aliquammulti equitabamus Richmondum, inter quos erant, quos tu diceres cordatos viros. Cælum erat mire serenum, nec suffuscatum usquam ulla nubecula. Ibi Polus oculis intentis in cælum signavit totam faciem et scapulas imagine crucis, et vultu composito ad stuporem, ita dixit secum, Immortalem Deum! quid ego video? Rogantibus qui equitabant proxime, quid videret, rursus obfignans se majore cruce, clementissimus Deus avertat hoc ostentum, inquit. Cum instarent cupiditate cognoscendi, ille defixis oculis in cælum, ac commonstrans locum cæli digito, inquit, nonne videtis immanem draconem, armatum igneis cornibus, cauda retorta in circulum? Cum negarent se videre, atque ille jussisset, intenderent oculos, ac subinde commonstraret locum, tandem unus quispiam,

of this Sort. A good many of us were riding to Richmond, amongst whom there were some whom you wou'd call prudent Men. The Sky was wonderful clear, nor overcast any where with any little Cloud. There Pool, with his Eyes directed towards Heaven, mark'd all his Face and Shoulder-Blades with the Sign of the Cross, and with a Countenance compos'd to Astonishment, said thus with himself, Immortal God! What do I see? They asking who rode next, what he saw, again signing himself with a greater Cross, the most merciful God avert this Omen, says he. When they urged him out of a Desire of knowing, he having fix'd his Eyes upon Heaven, and shewing the Place of the Heaven with his Finger, says, Do you not see a huge Dragon, armed with fiery Horns, with his Tail turn'd up into a Circle? When they denied that they saw it, and he bade them direct their Eyes, and now and then shewed them the Place, at last some one, left

ne videretur parum oculatus, affirmavit se quoque videre. Unus item atque alter imitatus est hunc; nam pudebat non videri quod esset tam perspicuum. Quid multis? intra triduum hic rumor pervaserat totam Angliam, tale portentum apparuisse. Mirum autem quantum popularis fama addidit fabulæ. Nec deerant qui serio interpretarentur quid ostentum vellet sibi. Ille qui commentus fuerat argumentum, fruebatur horum stultitia cum magna voluptate.

A. Agnosco ingenium hominis; sed redi ad spectrum.

B. Interea divertit quidam Faunus sacerdos ad Polum commodum, ex eorum genere, quibus non satis est appellari latine regulares, nisi idem cognomen accinatur græce, parochus vicini oppidi illic alicunde. Is videbatur sibi non vulgari-

be should seem bad-sighted, affirmed that he too saw it: One likewise and another imitated him, for they were ashamed not to see what was so plain. What needs many Words? Within three Days this Report had gone through all England, that such a Monster had appear'd. But it's wonderful how much popular Fame added to the Story. Nor were there wanting some who in Earnest interpreted what this Prodigy meant. He who had invent'd the Matter, enjoy'd their Folly with great Pleasure.

I know the Temper of the Man; but return to the Apparition.

In the mean Time comes one Faun, a Priest to Pool, very opportunely, of their Kind, to whom it is not enough to be called in Latin Regulars, unless the same Surname be sung to them in Greek, a Parson of a neighbouring Town thereabouts. He seemed to himself not to be vulgar-

*ter sapere, præsertim
in sacris rebus.*

A. *Intelligo, actor
fabulæ repertus est.*

B. *Super cœnam
sermo ortus est de ru-
more spectri, cum Po-
lus sentiret hunc ru-
morem non solum au-
ditum esse Fauno, ve-
ram etiam creditum,
cepit obsecrari homi-
nem, ut doctus ac pi-
us vir succurreret ani-
mæ patienti tam di-
ra; et si quid dubitas,
inquit, explora rem,
et ambula ad decimam
juxta illum ponticu-
lum, et audies misse-
rum epulatum, et jon-
ge tibi quæ tu volas co-
mitem, ita audies et
tutior et certius.*

A. *Quid deinde?*

B. *Cœna peracta,
Polus ex moribilibus ve-
natum aut aucupatum.
Faunus ambulans
cum jam tenebræ sus-
tulissent certum judi-
cium de rebus, tandem
audit miserandos ge-
mitus. Hos artifex*

*ly wife, especially in holy
Things.*

I understand, an Actor
of the Play was found.

At Supper a Discourse a-
rose about the Report of the
Apparition, when Pool per-
ceived that this Report not
only had been heard by
Faun, but was also believed,
he began to beseech the
Man, that he being a learn-
ed and godly Man, would
succour the poor Soul suffer-
ing such dreadful Things;
and if you doubt at all, says
he, examine the Matter,
walk about Ten nigh that
Bridge, and you will hear
miserable Howling, take to
you whom you will as a
Companion, so you will
hear both more late and
more certainly.

What then?

Supper being ended, Pool
according to his Custom goes
a Hunting, or a Fowling.
Faun walking when now
the Darkness had taken a-
way a certain Judgment of
Things, at length he hears
miserable Groans. These
the Artful Pool feigned won-
Polus

Polus effingebat mire, abditus illic in vepreto, fœdili ola adhibita ad id; quo vox reddita e cavo sonaret quiddam lugubrius.

derfully, being hid there in a bushy Place, an earthen Pot being used for that Purpose, that the Voice being return'd from the Hollow, might sound something more mournfully.

A. Hæc fabula, ut video, vincit phasma Menandri.

This Farce, as far as I see, exceeds the Apparition of Menander.

B. Dices istuc magis, si audieris totam. Faunus recepit se domum, cupiens narrare quid audisset. Polus anteverterat jam alia compendiaria via. Ibi Faunus narrat Polo, quod erat actum, et affingit aliquid etiam, quo res esset admirabilior.

You will say that the more, if you hear the whole. Faun got him Home, desiring to tell what he had heard. Pool had got before already by another short Way. There Faun tells Pool what had been done, and invents something too, that the Thing might be more wonderful.

A. Poterat Polus interim tenere risum?

Could Pool in the mean Time hold from laughing?

B. Illene! Habet vultum in manu. Dixisses rem agi serio. Tandem Faunus Polo obestante vehementer, suscepit negotium exorcismi, et agit totam eam noctem insomnem, dum despicit quibus modis aggrederetur

He! He has his Countenance in his Hand. You would have said that the Thing was doing in earnest. At last Faun, Pool beseeching him very much, undertook the Business of Exorcism, and he spends all that Night without Sleep, whilst he considers which

rem tuto, nam misere metuebat sibi quoque. Primum itaque efficacissimi exorcismi con-
gelli sunt, et nonnulli
novi additi per viscera
beate Mariæ, per os
beate Werenfridæ.
Deinde locus electus
est in planitie vicina
vopreto, unde vox ex-
audiebatur. Satis am-
plus circulus circum-
ductus est, qui habe-
ret crebras cruces, va-
riasque notulas: Ille
omnia peragebantur
conceptis verbis. In-
gens vas plenum con-
secratæ aquæ adhibi-
tum est. Sacra stola,
quam vocant, addita
est in collum, unde
pendebat initium E-
vangeliæ secundum Jo-
annem. Habebat in
localis cerulam solitam
consecrari quotannis a
Romano Pontifice,
quæ dicitur vulgo Ag-
nus Dei. His armis
olim muniebant se ad-
versus noxios Dæmo-
nes, priusquam cucu-
la Francisci cepit
esse formidabile illis.
Omnia hæc procurata
sunt, ne, si esset ma-

way he might attempt the
Thing safely, for he was
miserably afraid of him-
self too. First then the
most effectual Exorcisms
were got together, and
some new ones added by
the Bowels of blessed Ma-
ry, by the Bones of blessed
Werenfrid. Then a Place
was chosen in the Plain
nigh the bushy Place, from
whence the Voice was
heard. A good large Cir-
cle was drawn, which had
many Crosses, and divers
Marks: All these Things
were done with a Form of
Words. A huge Vessel full
of holy Water, was made
use of: A holy Gown, as
they call it, was put over
his Neck, from whence
hung the Beginning of the
Gospel according to John.
He had in his Pocket a
Bit of Wax used to be con-
secrated every Year by the
Roman Pontiff, which is
called commonly the Lamb
of God. With these Arms
formerly they fortify'd
themselves against mischie-
vous Demons, before the
Hood of Francis began to
be terrible to them. All
these Things were provi-
ded, lest, if it should be
lus

lus *spiritus*, faceret *impetum* in exorcistam. Nec tamen ausus est committere se solum circulo, sed decretum est alterum sacerdotem adhibendum esse. Ibi Polus metuens, ne, si nasutior esset adjunctus, mysterium fabulae prodere-
tur, adjungit quendam parochum ex vicinia, cui aperit totam rem; nam sic actio fabulae postulabat, et erat is qui non abhorreret a tali ludo. Postridie, omnibus rebus paratis rite, sub decimam horam Faunus cum parochio ingreditur circulum. Polus, qui praecesserat, gemit miserabiliter e sepreto. Faunus auspicatur exorcismum. Interim Polus subducit se clam per tenebras, in proximam villam. Illinc adducit aliam personam fabulae, nam non poterat agi nisi per multos.

an evil Spirit, it should make an Attack upon the Exorcist. Neither yet durst he trust himself alone in the Circle, but it was determined that another Priest should be employed. There Pool fearing, lest, if a cunninger Man was join'd with him, the Mystery of the Farce should be betray'd, he joins to him a certain Parson of the Neighbourhood, to whom he discloses the whole Matter; for so the Acting of the Farce required, and he was one that was not averse to such Sport. The Day after, all Things being prepared rightly, about the Tenth Hour Faun with the Parson enters the Circle. Pool, who had gone before, groans miserably out of the bushy Place. Faun begins the Exorcism. In the mean Time Pool withdraws himself privately in the Dark into the next Village. Thence he brings another Actor of the Play; for it could not be acted but by many.

A. Quid faciunt?

What do they?

B. Conscendunt nigros equos, ferunt

They mount black Horses, they carry cover'd Fi-e
occul-

occultum ignem secum, ubi non abessent procul a circulo, ostentant ignem, quo metu abigerent Faunum e circulo.

A. Quantum operæ sumpsit ille Polus, ut falleret !

B. Sic homo est. Verum ea res prope-modum cessierat pessime illis.

A. Qui sic ?

B. Nam equi consternati igne subito prolato, parum abuit quin præcipitarent et se, et sessores. Habes priinum actum tabulae. Ubi edium est in colloquium, Polus, ut ut ignotus omnium, rogat quid esset actum. Ibi Faunus narrat duos teterrimos Dæmones conspectos sibi, in nigris equis, igneis oculis, ac spirantes ignem naribus, qui tentassent ingredi circulum verum abactos in malum rem efficacibus verbis. Cum animus accrevisset

with them, when they were not far from the Circle, they shew their Fire, that by Fear they might drive Faun out of the Circle.

How much Pains took that Pool, that he might deceive !

So the Man is. But that Thing had well nigh fall'n out very badly for them.

How so ?

For the Horses being frightened with the Fire suddenly produced, had like to have thrown both themselves, and their Riders. You have the first Act of the Play. When they return'd to confer together, Pool, as if ignorant of all Things, asks what had been done. There Faun tells him that two very ugly Devils had been seen by him upon black Horses, with fiery Eyes, and breathing fire out of their Noses, who had tried to enter the Circle but were driven away with a Vengeance by powerful Words. When

set Fauno his rebus, die postero rediit in circulum cum summo apparatu : Cumque provocasset spectrum multis obtestationibus, Polus rursus cum collega offendit se procul ex atris equis, horrendo fremitu, quasi cuperent irrumpere circulum.

Courage grew upon Faun by these Things, the Day following he returned into the Circle with his utmost Furniture And when he had called out the Spirit with many Entreaties, Pool again with his Colleague shewed himself at a Distance from black Horses, with a horrid muttering Noise, as if they desired to break into the Circle.

A. Habebant nihil ignis ?

Had they nothing of Fire ?

B. Nihil, non id esserat male. Sed audi aliud commentum. Ducebant longum funem ; eo tracto leviter per humum, dum uterq; proripit se hinc atque hinc, velut ab aëi exorcismis Fauni, provolvunt in terram utrumque sacerdotem, una cum vase quod habebant plenum sacrae aquæ.

Nothing, for that fell out badly. But hear another Invention. They took a long Rope ; that being drawn lightly along the Ground, whilst each throws himself out on this Side and that Side, as if driven away by the Conjuring of Faun, they tumble down upon the Ground both Priests, together with the Tub which they had full of holy Water.

A. Parochus tulit hoc præmii pro sua actione ?

Did the Parson get this Reward for his acting his Part ?

B. Tulit, et tamen maluit perpeti hoc,

He did get it, and yet he chose rather to suffer this, quam

quam deferere fabulam ceptam. His gestis ita, ubi reditum est ad colloquium, Faunus deprædicat apud Polum in quanto periculo fuisset, et quum fortiter profligasset utramque Cacodæmonem suis verbis; jamque conceperat certam fiduciam, esse nullum Dæmonem tam noxium, aut impudentem, qui posset irrumpere circulum.

A. Ille Faunus non multum abest a fatuo.

B. Audisti nihil adhuc. Fabula progressa hucusque, commodum supervenit Poli gener, nam duxerat ejus natu maximam filiam, juvenis, ut scis, mire festivo ingenio.

A. Scio, nec abhorrens ab hujusmodi jocis.

B. Abhorrens, ille desereret nullum non vadimonium, si talis fabula esset vel spec-

than to forsake the Play begun. These Things being done thus, when they returned to the Conference, Faun tells to Pool in how great Danger he had been, and how stoutly he had put to Flight both the Devils with his Words; and now he had conceived a certain Assurance that there was no Devil so mischievous, or impudent, who could break into the Circle.

That Faun is not far removed from a Fool.

You have heard nothing as yet. The Play being advanced thus far, in good Time comes in Pool's Son-in-Law, for he had married his eldest Daughter, a young Man, as you know, of a wonderful merry Humour.

I know, nor averse to such Jest.

Averse, he would forsake any Bail, if such a Play was either to be seen, or to be acted. The Father-
tanda,

tanda, *vel agenda.* Socr denarrat omnem rem huic; atque delegat ei partes, ut agat animam. Sumit ornatum, ac lubens convolvit se linteo, quem admodum funera solent apud nos. Habet vivam prunam in testa, quæ per lintum reddebat speciem incendii. Sub noctem itum est ad locum ubi hæc fabula agebatur. Miri gemitus audiuntur. Faunus expedit omnes exorcismos. Tandem anima ostendit sese procul intra vepretum, subinde ostentans ignem, ac suspirans misere. Cum Faunus obtestaretur hanc, ut eloqueretur quisnam esset, Polus profiliit subito e vepreto, ornatu cacodæmonis, fistoque fremitu, inquit, est tibi nihil juris in hanc animam, est mea, ac subinde procurrit usque ad oram circuli, veluti facturus impetum in exorcismum: Moxque velut submotus verbis exorcismi,

in-Law tells all the Matter to him, and appoints him his Part, that he may act the Soul. He takes his Dress, and willingly wraps himself in a Sheet, as dead Bodies use to be with us. He has a live Coal in a Shell, which through the Sheet made an Appearance of Fire. At Night they went to the Place where this Play was acted. Wonderful Groans are heard. Faun makes ready all his Exorcisms. At length the Soul shews itself a great Way off within the bushy Place, now and then shewing the Fire, and groaning miserably. When Faun besought it, that it would declare who it was, Pool jump'd suddenly out of the bushy Place in the Dress of a Devil, and with a feign'd muttering Noise, says, You have no Right to this Soul, it is mine; and now and then he runs up to the Edge of the Circle, as if he would make an Attack upon the Conjurer; and by and by, as if beat off by the Words of the Conjuraton, and the Virtue of the holy Water, which he sprinkled upon him in great Plenty,

et

et vi sacræ aquæ, quam aspersit illi mul-
tam, retrocessit. Tan-
dem *Pædagogo* Dæmo-
ne abactio, nascitur
dialogismus Fauni cum
anima. Respondet per-
cunctanti et obtestanti
se esse animam Chris-
tiani hominis. Rogata
quo nomine vocaretur,
respondit, *Faunus* :
Faunus inquit, idem
est mihi nomen, jam-
que res cœpit esse cordi
illi magis ex communi
nomine, ut Faunus li-
beraret Faunum. Cum
Faunus percontaretur
multa, ne diutina con-
fabulatio proderet fu-
cum, anima subducebat
se, negans esse fas
sibi colloqui diutius,
quod tempus urgeret,
quo cogeretur abire,
quo liberet *Pædagogo*
Dæmoni : tamen pol-
licita est se reditu-
ram postridie, hora
qua esset fas. Rursus
convenitur in Poli-
ædibus, qui erat *Cho-
ragus* fabulæ. Ibi
Exorcista denarrat
quid esset gestum, ad-
mentiens nonnulla e-
tiam, quæ tamen per-

he drew off. At length the
Pedagogue Devil being dri-
ven away, begins a *Dialogue*
of Faun's with the Soul.
It answered him asking and
beseeching, that it was
the Soul of a Christian
Man. Being ask'd by what
Name it was call'd, it an-
swer'd Faun : Faun says he,
the same is my Name ;
and now the Thing begun
to please him more because
of their common Name, that
Faun might deliver Faun.
When Faun asked many
Things, lest a long *Discourse*
should betray the Roguery,
the Soul withdrew itself, de-
nying that it was lawful for
him to talk longer, because
the Time was at hand,
when he should be oblig'd
to go, whither it pleas'd
the *Pedagogue Devil* : Yet
he promised that he would
return the Day after, at the
Hour when it should be
lawful. Again they met
in *Pool's House*, who was
the Furnisher of the Play
There the Conjuror tells
what was done, lying in
some Things too, which
yet he perswaded himself
to be true, so much he fa-
voured the Business which
was doing. Now this was
suadeb

suadebat sibi esse vera, adeo savebat negotio quod agebatur. Jam hoc compertum erat, scilicet, esse Christianam animam, quæ vexaretur aliis cruciatibus sub inclementissimo demone. Ille omni conatus intermititur. Porum, quiddam ridiculum accidit in proximo exorcismo.

A. Obsecro quidnam?

B. Cum Faunus evocasset animam, Polus, qui agebat demonem, essit prostratus, quasi irrupturus intra circulum, cuius latus nusquam erat exorcismus, et alpergeret: nec tam tunc aqua; tandem demon exclamavit se ne facere cunctis quidam pili; ingens, habuisti rem compulsa, et mihi ius. Tunc Polus dicit illi se, tamen forte facere visus esset, si verum: nam exorcista talis hoc dicto, illico recepit se in centrum circuli, et immanissimè

found out, to wit, that it was a Christian Soul, which was plagued with dreadful Torments, under a most unmerciful Devil. To this all his Endeavour is directed. But a certain comical Thing happened in the next conjuring Bout.

I beseech you what?

When Faun had called out the Soul, Pool, who called the Devil, leaped up just so, as if he would break through in the Circle, and when Faun caught by Conjuratiō, and so talked on him a good Quaint of Water; at last the Devil cries out that he did not value all those Talens so much as a Hair; and he, then had had Pool give him a Girl, thou art a Part of my Right. The Pool said that in Joke, yet by good Fortune he seemed to have said the Truth: For the Conjurer being struck with this Saying, presently betook himself into the Centre of the Circle, and most

*nescio quid in aurem
parochi. Polus senti-
ens id recepit sese, ne
audiret quid, quod non
esset fas audire.*

*tered I know not what in the
Ear to the Parion. Pool
perceiving that, withdrew
himself, lest he should hear
any Thing, which it was
not lawful to hear.*

*A. Sane Polus age-
bat religiosum et mode-
stum dæmonem.*

*Truly Pool acted the re-
ligious and modest Devil.*

*B. Sic est. Actio
poterat reprehendi,
quod parum meminis-
set decori. Tamen ex-
audiuit vocem paro-
chi indicentis satisfac-
tionem.*

*So it is. The Action
might be blamed, because
he little regarded Decency.
Yet he overheard the Voice
of the Parson appointing
Satisfaction.*

A. Quam?

What?

*B. Ut diccret Do-
minicam precationem
ter. Ex hoc conjici-
ebat habuisse rem ter
eadem nocte.*

*That he should say the
Lord's Prayer thrice. By
this he guessed that he had
had Dealings thrice the
same Night.*

*A. Hoc sane ille
regularis præter regu-
lam.*

*This truly that Regular
did besides his Rule.*

*B. Sunt homines, et
erat humanus lapsus.*

*They are Men, and it
was a human Failing.*

*A. Perge, quid de-
inde factum?*

*Go on, what then was
done?*

B. Jam

B Jam Faunus redit
ferocior ad oram cir-
culi, et ultro provocat
demonem; at ille jam
timidior refugiebat,
inquiens, fefellisti me,
si scivissem, non mo-
nuissem te. Hoc est
persuasum multis, quæ
confessus sis semel sa-
cerdoti, esse prorsus a-
bolita e memoria dæ-
monis, ne possit op-
probrare.

A. Narras plane ri-
diculum jocum.

B. Sed ut finiam
fabulam aliquando,
colloquium habitum est
cum anima in hunc mo-
dum aliquot diebus.
Summa evasit huc. Illa
respondit exorcistæ ro-
ganti, num posset qua
via liberari a cruciatu,
posse si pecunia quam
reliquisset partam frau-
de, restitueretur. Ibi
Faunus inquit, quid
si dispensaretur in
pios usus per bonos vi-
ros? Respondit et hoc
profuturum. Heic ex-
orcista exhilaratus per-
cunctatus est summa
diligentia, quanta sum-

Now Faun returns more
fierce to the Edge of the
Circle, and of his own Ac-
cord challenges the Devil;
but he now being more timo-
rous ran away, saying, thou
hast deceived me, if I had
been wise, I should not have
told thee. This is believed
by many, what you confess
once to the Priest is quite
wiped out of the Memory of
the Devil, that he cannot
upbraid you.

You tell me a very comi-
cal Jest.

But that I may finish
the Story at last, a Con-
ference was held with the
Soul in this Manner for
some Days. The Upshot
came to this. It answered
the Conjuror asking whe-
ther it could any way be
delivered from Torment,
that it might, if the Money
which it had left, got by
Cheating, should be resto-
red. Upon that Faun says,
what if it should be dis-
posed of to pious Uses by
good Men? It answered that
that also would do Good:
Here the Exorcist being
rejoiced, enquired with the
greatest Diligence, how

*ius effect. Illa dixit
ingenium, quod erat
bonum et commodum
illud. Indicavit et lo-
cum, sed procul dis-
tans, ubi hic thesau-
rus esset, d. illis Prae-
cepit in quos ipsas
vellet impendi.*

*great the Sum was. It said
a large one, which was
good and convenient for
him. It discovered also
the Place, but a great
Way distant, where this
Treasure was hid in the
Earth. It prescribed for
what Uses it would have it
laid out.*

A. In quos?

For what?

*3. Ut tres suscipe-
rent peregrinationem,
unus quatenus adiret
Sedem Petri, alter inquit
ad Jacobum, tertium
ad sanctum pecti-
nace, a quibus Lie-
van. Deinde magna
est pectinace, et
monachum pergeretur
per aliquam Monaste-
ria. Quod si perisset,
ipse suscipiaret pro
no arbitrio. Jam
tota animus Fauni
erat in hoc. De-
votum illum toto
pectore.*

*That three should un-
dertake a Pilgrimage, one
of which should go to the
Thresholds of Peter, another
should go to salute James
of Compostella; a third
should kiss the Comb of
Pectin, which is at Triers.
Then a great Quantity of
Plains and Masses should be
performed thro' some Mo-
nasteries. What remain'd
he might dispose of accord-
ing to his Pleasure. Now
the whole Soul of Faun was
in the Treasure. He had de-
voured it with his whole
Bread.*

A. *Eni* *enigoris*
morbus, quinquam la-
cerdotes peculiariter
male audiant hoc no-
mins.

It is a common Disease;
tho' Priests peculiarly have
an ill Report upon this Ac-
count.

B. Ubi

B. Ubi nihil omis-
sum esset, quod per-
tineret ad negotium
pecuniar, exorcista
submonitus a Polo,
cœpit percunctari ani-
mam de Alchemistica,
deque Magia. Et ani-
ma respondit quædam
ad hæc pro tempore;
cæterum pollicita se
indicaturum plura, si-
mul atque liberata fu-
isset illius opera a pæ-
dagogo dæmone. Sit
hic, si videtur, tertius
actus fabulæ. In quar-
to Faunus cœpit præ-
dicare hanc prodigiosam
rem ubique serio, cre-
pare nihil aliud in col-
loquiis, in conviviis,
polliceri quædam mag-
nica monasteriis, et
loquebatur jam nihil
omnino humile. Adit
locum, reperit signa,
tamen non ausus est
effodere thesaurum,
quod anima injecisset
scrupulum, facturum
ingenti periculo, si
thesaurus attingere-
tur, priusquam missæ
peractæ essent. Jam
fucus jubolebat multis
nasutioribus. Cum ta-
men ille nusquam non

When nothing had been
omitted, that appertained
to the Business of the Mo-
ney, the Conjuror being put
in Mind of it by Pool, be-
gun to ask the Soul about
the Alchemistical Art, and of
Magic. And the Soul an-
swered some Things to that
for that Time; but pro-
mised that it would disco-
ver more, as soon as it was
delivered by his Means
from the Pedagogue De-
vil. Let this be, if it
seems good, the third Act
of the Play. In the fourth
Faun begun to tell of this
prodigious Thing every where
in Earnest, to talk of no-
thing else in Company, in
Feasts, to promise some
mighty Matters to the Mo-
nasteries, and he spoke of
now nothing at all mean.
He goes to the Place, finds
the Marks, yet he durst not
dig up the Treasure, because
the Soul had thrown in a
Scruple, that he would do
it with great Danger, if the
Treasure should be touch'd,
before the Masses were per-
form'd. Now the Rogue-
ry was smelt out by many
more cunning People. When
notwithstanding he every
where published his Folly,
F 3 de-

*di-prædicaret suam san-
tatem, admonitus est
clam ab amicis, præ-
sertim ab Abbate suo,
ne daret diversum spe-
cimen de se omnibus,
qui hactenus habitus
eius prudens vir. Ta-
men ille potuit com-
moveri nullius orati-
one, quo minus crede-
ret rem esse seriam :
et hæc imaginatio oc-
cupavit animum ho-
minis adeo penitus,
ut somnaret nihil, lo-
queretur nihil, præter
spectra et malos ge-
nios. Habitus mentis
transiit in ipsam fa-
ciem, quæ sic palle-
bat, ut sic extenuata,
sic dejecta, ut diceret
illæ urvam, non ho-
minem. Quid multis ?
minimum aberat a
vera dementia, ni
succursum fuisset cele-
sti remedio.*

he was advised privately
by his Friends, especially
by his Abbot, that he would
not give a different Spec-
imen of himself to all Men,
who hitherto had been ac-
counted a prudent Man.
Yet he could be moved by
no Man's Talk from be-
lieving that the Matter
was real: And this Imagi-
nation seized the Mind of
the Man so thoroughly,
that he dreamt of nothing,
spoke of nothing besides
Ghosts and evil Spirits.
The Habit of his Mind
had got into his very Face,
which was so pale, was so
thin, so dejected, that you
would have said he was a
Ghost, not a Man. What
needs many Words? He
was very little removed
from real Madness, unless
he had been relieved by a
speedy Remedy.

*A. Minimum hic erit
extremus Actus fabulæ.*

*Well this will be the last
Act of the Play.*

*E. Reddam eum ti-
bi. Polus et ejus gener
committenti sunt hujus-
modi technam. Efflux-
erunt epistolam de-*

*I will give it to you.
Polus and his Son in Law in-
vented such a Trick as this.
They forged an Epistle writ
in rare Letters, and that not
scriptam*

scriptam in raris literis, idque non in vulgaribus chartis. Sententia epistolæ erat hæc. Faunus dudum captivus, nunc liber, æternam salutem Fauno suo optimo liberatori. Non est, mi Faune, cur maceres te diutius in hoc negotio. Deus respexit piam voluntatem tui animi, et illius merito liberavit me a suppliciis: Ego nunc ago feliciter inter Angelos. Locus manet te apud Divum Augustinum, qui est proximus Choro Apostolorum. Ubi veneris ad nos, agam tibi gratias coram. Interim cura ut vivas suaviter. Datum ex Emphyreo celo, Idibus Septembribus, anno millesimo quadringentesimo nonagesimo octavo, sub sigillo mei anuli. Hæc epistola posita est etiam in altari, ubi Faunus sacurus erat rem divinam. Subornatus, qui, ea peracta, subornaret eum de re quasi deprehensa causa. Nunc circumfert eam epistolam,

upon common Paper. The Subject of the Letter was this. Faun, some Time ago a Prisoner, now free, witheth eternal Salvation to Faun his very good Deliverer. There is no Reason, my Faun, why you should trouble yourself any further in this Business. God hath regarded the pious Intention of your Mind, and for the Merit of it hath delivered me from Punishment: I now live happily amongst the Angels. A Place is reserv'd for you near Saint Austin, which is next to the Choir of the Apostles. When you come to us, I shall give you Thanks Face to Face. In the mean Time take care that you live merrily. Given from the Emphyrean Heaven, on the Ides of September, in the Year one thousand four hundred and ninety eight, under the Seal of my Ring. This Letter was laid privately upon the Altar, where Faun was to perform divine Service. One was suborn'd, who, that being over, should tell him of the Thing, as observ'd by Chance. Now he carries about that Letter, and believes nothing more cur-

*ac credit nihil certius,
quam eam perlatam e
ccelo ab Angelo.*

*tainly than that it was
brought from Heaven by an
Angel.*

*A. Istud non est li-
berasse hominem insa-
nia, sed mutasse genus
insaniæ.*

*That is not to free the
Man from Madness, but to
change the Kind of Mad-
ness.*

*B. Sic est profecto,
nisi quod nunc insanit
suavius.*

*So it is indeed, but that
now he is more sweetly
mad.*

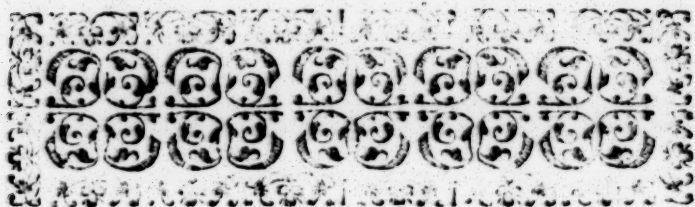
*A. Antehac non so-
lebam tribuere mul-
tum fabulis, quæ fe-
runtur vulgo de spec-
tris; sed posthac tri-
buam multo minus;
nam suspicor multa
proditæ literis pro ve-
ris ab credulis homi-
nibus, et similibus
Fauni, quæ ad simulata
sunt simili artificio.*

*Heretofore I did not use
to give much Regard to
Stories, that are told com-
monly of Apparitions; but
hercofter I shall give much
less; for I suspect that ma-
ny Things have been deli-
vered in Books for true by
credulous Men, and Men
like Faun, which have
been contrived by the like
Art.*

*B. Ego credo plera-
que esse hujus generis.*

*I believe the most Part
are of this Kind.*





ALCUMISTICA.

A. **Q**UID *now* rei est quod Lulus ridet sic apud sese, subinde signans se cruce; interpellabo felicitatem hominis. Salve multum, amice Lale. Videre mihi admodum felix.

W **H**AT *now* Thing is there that Lale laughs so with himself, now and then signing himself with the Cross? I will interrupt the Felicity of the Man. God save you much, my good Friend Lulus. You seem to me very happy.

B. Atqui ero felicior, si impertiam tibi hoc gaudium.

But I shall be more happy, if I impart to you this Joy.

A. Fac igitur bees me quamprimum.

See therefore you make me happy as soon as possible.

B. Nosti Balbinum?

Do you know Pulbinus?

A. Illum eruditum senem, ac laudatæ vitæ.

That learned old Man, and of a commendable Life.

B. Sic est ut dicis, sed est nullus mortalium qui sapit omnibus

So he is as you say, but there is no one of Mankind, who is wise at all
times,

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horis, aut qui sit undique perfectus. Ille vir habet hoc navi inter multas egregias dotes. Jam olim insanit in artem quam vocant Alcumisticam.

Hours, or who is in all Respects perfect. That Man has this Blemish amongst many excellent Qualities. He has been for some Time mad upon the Art which they call Alcumistica.

A. Haud tu narras *navum* quidem, sed *insignem morbum*.

You do not talk of a *Blemish* truly, but a considerable *Distemper*.

B. Utcunque est, ille toties delusus ab hoc genere hominum, tamen passus est sibi dari verba mirifice audum.

Howsoever it is, he is often deluded by this Sort of Men, yet suffered himself to be imposed upon wonderfully some Time ago.

A. Quo pacto?

After what Manner?

B. Quidam sacerdos adiit illum, salutavit honorifice: mox sic exorsus est, Doctissime Balbine, mirabere fortassis, quod ignotus interpellam te sic, quem scio nunquam non occupatissimum sanctissimis studiis. Balbinus annuit, qui est illi mos, nam est mire parvus verborum.

A certain Priest went to him, saluted him respectfully: By and by thus he began, Most learned Balbinus, you will wonder perhaps that I a Stranger to you should break in upon you thus, whom I know to be always very busy in the most sacred Studies. Balbinus nodded to him, which is his Custom, for he is wonderfully sparing of Words.

A. Narras argumentum prudentiae.

You tell me an Argument of his Prudence.

B. Ve-

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B. Verum alter prudentior pergit sic. Tamen ignosces meam importunitati, si cognoris causam cur adierim te. Dic, inquit Balbinus, sed paucis si potes. Dicam, inquit ille, quanto compendio potero: Scis, doctissime vir, fata mortalium esse varia. Ego nescio in utro numero ponam me, feliciam, an infeliciam. Etenim si contempler meum fatum ex altera parte, videor mihi pulchre felix; si ex altera, nihil est infelicius me. Balbino urgente, ut conferret rem in compendium; Finiam, inquit, doctissime Balbine. Id erit facilius mihi apud virum, cui hoc totum negotium est sic notum, ut notius nulli.

A. Depingis Rhetorem mihi, non Alcumistam.

B. Mox audies Alcumistam. Hæc felicitas, inquit, contigit mihi a puero, ut dis-

But the other being more prudent, goes on thus. Yet you will pardon my Importunity, if you know the Cause why I am come to you. Tell me, says Balbinus, but in a few Words, if you can. I will tell you, saith he, with as great Brevity as I can. You know, most learned Sir, that the Fates of Men are various. I know not in which Number I must rank myself, of the happy, or the unhappy. For if I view my Fate on one Side, I seem to myself very happy; if on the other, nothing is more unhappy than me. Balbinus urging him, that he should bring his Matter into a short Compass; I will make an End, quoth he, most learned Balbinus. That will be more easy for me with a Man, to whom this whole Business is so well known, that it is better known to no body.

You describe a Rhetorician to me, not an Alcumist.

By and by you will hear of the Alcumist. This Happiness, saith he, befel me from a Child, that I

cerem

cerem *artem* maxime
exte'ndam omnium,
 illem *Alcumisticam*,
inquam, medallam
 totius *philosophiae*.
Balbinus expectatus
 est nonnihil ad nomen
Alcumistices, gressu
 tantum, ceterum jussit
 gemitu, ut pergeret.
 Tum ille inquit, O me
 miserum! qui non incid-
 erim in eam viam, quam
 oportuit. Cum *Bal-*
binus rogasset quas-
 nam vias diceret,
Scis, inquit, optime
 (nam quid fugit te,
Balbine, virum un-
 dique doctissimum)
 esse duplicem viam lu-
 jus artis, alteram que
 dicitur longatio, alie-
 ram quæ dicitur curta-
 tio. At contigit mihi
 quodam modo tato in-
 cidere in longatio-
 nem. *Balbinus* sciscitan-
 te, quoniam dis-
 crimen utrum esset,
Impudentem me, in-
 quit, qui loquor hæc
 apud te, cum sciam
 omnia hæc esse sic no-
 ta, ut notiora nulli.
Itaque recurri hæc
 ad te jussit, ut

learnt an Art the most to
 be desired of all, that *Alcu-*
mistic Art, I say, the
 Marrow of all *Philosophy*.
Balbinus was awakened a
 little at the Name of the
Alcumistic Art, in Ges-
 ture only; but he ordered
 him with a Groan, that
 he should go on. Then
 he says, O woe's me!
 who did not light upon
 that Way, which I ought.
 When *Balbinus* asked him
 what Ways he meant:
 You know, quoth he, good
 Sir, (for what escapes you,
Balbinus, a Man in all
 Respects the most learned)
 that there is a double
 Way of this Art, one of
 which is called Longa-
 tion; another which is
 called Curtation. But it
 happened to me by some
 ill Fate to fall upon Long-
 ation. *Balbinus* asking
 what the Difference of
 the Ways was, Impudent
 that I am, quoth he,
 who speak these Things be-
 fore you, to whom I know
 all these Things are so
 well known, that they are
 better known to no Body.
 Therefore I am come hi-
 ther to you humbly big-
 ging, that pitying us you
 mi-

miserus nostri digneris impertire nobis illam felicissimam viam curtationis. Quo peritior es hujus artis, hoc minore negotio potes communicare nobis. Ita Jesus Christus locupletet te semper majoribus dotibus. Cum hic non faceret finem obtestandi, Balbinus coactus est fateri, se prorsus ignorare, quid longatio aut curtatio esset: jubet exponat ipse vim harum vocum. Tum inquit ille, quanquam scio me loqui peritiori, tamen quandò jubes ita, faciam: qui contriverunt totam aetatem in hac divina arte, vertunt species rerum duabus rationibus, altera quæ est brevior, sed habet plusculum periculi, altera quæ est longior, sed eodem tutior. Ego videor mihi infelix, qui hactenus faderim in carina, quæ non aridet meo animo: neque potui nancisci quengquam qui vellet

would vouchsafe to impart to us that most happy Way of Curtation. By how much the more skillful you are in this Art, with so much the less Trouble can you communicate it to us. So may Jesus Christ enrich you always with greater Gifts. When he did not make an End of intreating, Balbinus was forced to confess, that he was wholly ignorant what Longation or Curtation was. He bids him expound himself the Signification of those Words. Then saith he, tho' I know I speak to one more skillful, yet since you order so, I will do it. They who have spent their whole Life in this divine Art, change the Species of Things two Ways, one which is the shorter, but has a pretty good deal of Danger, another which is longer, but the same is safer. I seem to myself unhappy, who hitherto have sweated in that Way, which does not please my Mind, neither could I get any one, that would shew me the other, with the Love of which I perish. At last

indicare alteram, cuius amore deperco. Tandem Deus immisit in mentem, ut adirem te, virum non minus pium quam doctum. Doctrina præstat tibi, ut possis facile dare quod peto; pietas commovebit, ut velis opitulari fratri, cuius salus est tibi in manu. Ne faciam longum, cum ille veterator amorisset suspicionem fuci a se huiusmodi sermonibus, ac fecisset fidem, alteram etiam esse perspicissimam fili, jampridem Balbini animus pruriebat: Tandem non temperans sibi, inquit, valde illa curtatio, cuius nomen ne audivi quidam arguam, tantum adest, ut teneam, dic mihi de a fite, tenebre longationem excutit? Phyl! inquit ille, ad arguam sed longitate duplici. Cum Balbinus rogasset quodam tempore requireretur, nihil inquit, pene totum annus, sed interm est

God put it into my Mind, that I should come to you, a Man no less pious than learned. Your Learning enables you, that you can easily give what I ask; your Piety will move you, that you will help a Brother, whose Preservation you have in your Power. That I may not make it tedious, when that Cheat had removed all Suspicion of Reguery from himself with this Kind of Talk, and had made him believe, that the other Way was very well known to him, for some Time Balbinus's Mind itched. At length not commanding himself, he says, Farewell to that Curtation, whose Name I have not so much as heard ever, so far am I from understanding it, tell me in good Faith, do you understand Longation exactly? Puh! says he, to a Title, but the Length displeases me. When Balbinus had asked how much Time was required, too much, says he, almost a whole Year, but in the mean Time it is very safe. Do not trouble yourself, says Balbinus, though there should be Occasion

1.2.2. Anna.

tutissima. Ne labora, inquit Balbinus, etiam si sit opus biennio, modo fidas tunc arti. Ut conferam rem in pauca; convenit inter eos, ut aggredierentur rem clam in aedibus Balbini, hac lege, ut ille suppeditaret operam, Balbinus sumptum, ac lucrum divideretur ex æquo et bono, quanquam modestus impollor deferbat ultro Balbino totum lucrum quod provenisset. Juratum est utrinque de silentio, quod faciunt qui initiantur in mysteriis. Jam illico pecunia numeratur, unde artifex mercaretur illas, vitra, carbones, reliquaque, quæ pertinent ad instruendam officinam. Illi noster alcumista decoquit eam pecuniam suaviter in scorta, aleam et computationes,

for two Years, provided you can trust to your Art. That I may bring the Matter into few Words; it was agreed betwixt them, that they should attempt the Matter privately in the House of Balbinus, upon this Condition, that he should give his Labour, Balbinus the Charge, and the Gain should be divided equal and fairly, tho' the modest Cheat offered of his own Accord to Balbinus the whole Gain that should accrue. They swore on both Sides to Silence, which they do who are initiated in Mysteries. Now presently Money is paid, wherewith the Artist should buy Pots, Glasses, Fuel, and other Things, which are proper for furnishing the Forge. There our Alcumist spends that Money sweetly in Whores, Dice and Drinking.

A Hoc nimirum est vertere species rerum.

This indeed is to change the Species of Things.

B. Balbino argente, ut aggredieretur rem, an non times,

Balbinus urging him, that he should set about the Business, Do you not mind re-
G 2 inquit,

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inquit, *illud, qui cœ-*
pit bene habet dimi-
diem facti? Est mag-
num preparare mate-
riam bene. Tandem
tornax cœpit adorna-
ri. Hic rursus erat
opus novo auro, velu-
ti illecebra auri ven-
tari: siquidem ut
piscis non capitur abs-
que esca, sic aurum
non provenit alcu-
mista, nisi pars auri
amiscetur. Inter-
ea Balbinus erat to-
tus in supputationi-
bus. Nam subduce-
bat, si uncia pareret
quincecim, quantum
libri esset redditum
ex his mille uncis:
nam decreverat infu-
mere tantum. Cum
alcumilla decorsisset
hanc pecuniam quo-
que, jamque simul s-
set multum operæ circa
foles et carbones,
unum mensem etque
aliam, Balbinus ro-
ganse equid rem pro-
cederet; primum ob-
mutuit, tandem re-
spondit urgenti, sicut
præclaræ res solent,
quæ habent semper
difficiles aditus. Cau-

stand, says he, that, He
that hath begun well, has
done half his Work? It is
a great Thing to prepare
your Materials well. At
length the Furnace begun
to be prepared. Here again
there was Need of new
Gold, as it were a Wheedle, so
the Gold that was to come.
For as a Fish is not taken
without a Bait, so Gold
comes not to the Alcumist,
unless a Parcel of Gold
is mixt. In the mean
Time Balbinus was all up-
on Calculations. For he
reckoned, if an Ounce
would produce fifteen, how
much Profit would accrue
from two thousand Ounces,
for he had determined
to lay out so much. When
the Alcumist had spent
this Money too, and now
had pretended to abun-
dance of Pains about the
Bellows and Fuel, one
Month and another, Balbi-
nus asking if the Business
advanced any Thing;
at first he was silent, at
length he answered him,
being urgent with him, as
great Things are to do,
which have always difficult
Beginnings. He pretended
there was a Mistake made
subatur

fabatur erratum in emendis carbonibus : nam emerat quernos, cum esset opus abiegnis aut columnis. Ibi centum aurei perierant. Nec redierunt ad aleam eo segnius. Nova pecunia data, carbones mutantur, jamque res cepta est majore studio quam antea : quemadmodum in bello, milites, si quid accidit secus quam vellent, sarcunt virtute. Cum officina serbuisse jam aliquot menses, et aureus factus expectaretur, ac ne mica quidem auri esset in vasis (nam jam Alcumistica decoxerat et omne illud) alia causatio inventa est, nimirum, vitra quibus usus fuerat, non fuisse temperata sicut oportuit. Etenim ut Mercurius non fit ex quovis ligno, ita aurum non conficitur quibilibet vitris. Quoplus erat impensum, hoc minus libebat desistere.

in buying the Charcoal, for he had bought Oak : whereas he had Occasion for Fir or Hazel. There a hundred Crowns were gone. Nor did they return to the Game for that the more backwardly. New Money being given, Charcoal is changed ; and now the Thing was begun with greater Eagerness than before : As in War, Soldiers, if any Thing happens otherwise than they could wish, mend it by their Courage. When the Forge had been heated now some Months, and a Golden Product was expected, and not a Bit truly of Gold was in the Vessels (for now the Alcumist had spent also all that) another Pretence was found out, to wit, that the Glasses which he had used, had not been temper'd as they ought. For as a Mercury is not made out of any Wood, so Gold is not made with any Glasses. By how much the more was laid out, by so much the less had he a Mind to desist.

A. Sic aleatores solent; quasi non sit multo tatius perdere hoc quam totum.

So Gamesters use to do; as though it were not much better to lose that than all,

B. Sic est. Alcumista dejerabat nunquam impositum fuisse sibi sic. Nunc errore deprehensio cetera fore tutiora, et sese sanctorum hoc dispendii magno cum favore. Vitris mutatis, officina instaurata est tertio. Alcumista admonebat rem successuram feliciter, si mitteret aliquot aureos dono Virgini Matri. quæ colitur, ut scis, Paralii, nam artem esse sacram, neque rem geri prospere, absque favore numinum. Id consilium vehementer placuit Balbino pio homini, ut qui prætermitteret nullam diem, quin perageret divinam rem. Alcumista suscepit religiosam professionem, nimirum in proximum oppidum, atque ibi decoxit pecuniam in ganeis. Reversus domum nunciat sibi

So it is. The Alcumist favours that he was never imposed on so. Now the Mistake being discover'd, the rest would be safer, and that he would make up this Loss with great Advantage. The Glasses being changed, the Forge was furnished a third Time. The Alcumist put him in Mind, that the Thing would succeed more happily, if he sent some Crowns as a Present to the Virgin Mother, who is worshipped, as you know, at Paralia, for the Art was sacred, nor would the Thing be managed successfully without the Favour of the Saints. That Advice mightily pleased Balbinus a pious Man, as who omitted no Day, but he performed divine Service. The Alcumist undertook the religious Journey, to wit, into the next Town, and there he spent the Money in Taverns. Being returned Home, he tells him, that esse

esse summam spem, negotium successurum ex sententia, adeo Divam visam annuere suis votis. Ubi sudatum esset jam multo tempore, ac nemica quidem auri nasceretur usquam, respondit Balbino exposculanti, nihil tale unquam accidisse sibi in vita, expeto artem toties, nec posse conjectare satis esset causa. Quum divinatum esset diu, tandem illud venit in mentem Balbino, num pratermississet quo die audire sacrum, aut dicere horarias preces, quas vocant. Nam nihil succedere his omissis. Ibi inquit, me miserum! id admissum est per oblivionem semel atque iterum, et nuper surgens a prolixo convivio, oblitus sum dicere salutationem Virginis. Tum Balbinus inquit, non mirum, si tanta res non succedit. Artifex recipit, pro duobus sacris pratermissis, auditurum

he had the greatest Hopes, that the Business would succeed to their Mind, so the Saint seem'd to agree to his Prayers. When he had sweat now a long Time, and not a Bit indeed of Gold was produced any where, he answered Balbinus exposculating, that no such Thing had ever happen'd to him in his Life, having try'd his Art so often; nor could he guess well what was the Reason. When they had guessed a long Time, at length that came into the Mind of Balbinus, whether he had omitted any Day to hear Mass, or to say the Horary Prayers, as they call them. For nothing would succeed, these being omitted. There the Cheat says, Woe's me! that was done through Forgetfulness once and again: And lately rising from a long Feast, I forgot to say the Salutation of the Virgin. Then Balbinus says, no Wonder, if so great a Thing does not succeed. The Artificer promises, for two Masses omitted, that he would hear twelve, and for one Salutation would pay ten. duo-

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duodecim, et pro unica salutatione repositurum decem. Cum pecunia defecisset prodigum Alcumistam subinde, nec causæ petendi suppeterent, tandem commentus est hanc technam; rediit domum admodum exanimatus, ac lamentabili voce, perii, inquit, funditus, Balbine, perii, actum est de capite meo. Balbinus obstupuit, et auebat scire causam tanti mali. Aulici subodorati sunt, inquit, quod egimus; nec expecto aliud quam ut mox deducar in carcerem. Ad hanc vocem Balbinus expalluit serio. Nam scis apud nos esse capitale, si quis exerceat Alcumisticam absque permissu principis. Ille pergit, non metuo mortem, inquit, utinam illa contingat: metuo quiddam crudelius. Inquit roganti quid esset, rapiar aliquo in turrim; illic cogar per omnem vitam laborare illis

When Money failed the prodigal Alcumist now and then, and no Pretences for asking occur'd, at length he invented this Trick: He return'd Home very much frightened; and with a lamentable Voice, I am undone, says he, utterly, Balbinus, I am undone, there is an End of my Life. Balbinus was amazed, and desired to know the Cause of so great a Calamity. The Courtiers have smelt out, says he, what we have done; nor do I expect any Thing else than that by and by I shall be carried to Prison. At this Saying, Balbinus was pale in good Earnest. For you know with us it is capital, if any one exercises the Alcumistick Art without the Permission of the Prince. He goes on, I do not fear Death, saith he, I wish that may befall me: I fear something more cruel. He says to him asking what it was, I shall be carried some whither into a Tower; there I shall be forced for all my Life to work for those for whom I have no Mind. Is there any Death which quibus

quibus non libet. *An est ulla mors, quæ non debeat esse potior quam talis vita? Ibi res ventilata est consultatione. Balbinus, quoniam callebat artem Rhetoricam, pulsavit omnes status, si qua periculum passeret vitari. Non potes inficari crimen?* inquit. *Nequaquam.* ait ille. *Res sparsa est inter regios satellites; et habent argumenta, quæ non possunt dilui. Nec poterat factum quidem defendi, ob manifestam legem. Cum multis adactis in medium, videretur nihil firmi presidii, tandem Alcumista, cui erat jam opus presenti pecunia,* inquit, *nos, Balbine, agimus lentis consiliis; atqui res polcit presens remedium. Arbitror adfuturos jam, qui abripiant me in malam rem. Denique cum nihil occurreret Balbino, tandem Alcumista inquit, nec quidquam occurrit mihi, nec video quid-*

ought not to be more valuable than such a Life? There the Matter was examin'd in Consultation. Balbinus, because he understood the Art of Rhetorick, run over all his Topics, if any Way the Danger could be avoided. Cannot you deny the Crime? says he. *By no means,* says he. *The Thing is spread amongst the King's Guards; and they have Proofs which cannot be confuted. Nor could the Fact indeed be defended, because of a plain Law. When after many Things produced betwixt them, there appeared nothing of good Security, at length the Alcumist, who had now Need of present Money, says, We, Balbinus, act by slow Counsels; but the Thing requires a present Remedy. I suppose they will be here presently, that will hurry me into an evil Condition. Lastly, when nothing occurred to Balbinus, at length the Alcumist says, nor does any Thing occur to me, nor do I see any Thing left, unless that I die bravely, unless perhaps this please*
quam

quam *superesse*, nisi ut
percam fortiter: nisi
forte hoc placet, quod
num superest, utile
 magis quam honestum,
 nisi quod necessitas est
 duri telum. Scis,
 inquit, hoc genus ho-
 minum esse avidum
 pecunie; eoque posse
 corrumpi facilius uti-
 leant: quamvis sit du-
 rum dare illis furcife-
 ris quod profundant,
 tamen vires nunc sunt,
 videas nihil molles.
 Idem visum est Balbi-
 no, ac numeravit vin-
 ginta aureos, quibus
 redemeret silentium.

A. Liberalitas Bal-
 bini est rara.

B. Imo citius ex-
 tudisset dentem ab eo
 quam nummum in ho-
 nestam re. Sic pro-
 spectum est Alcunista,
 cui nihil erat periculi,
 nisi quod non haberet
 quod daret amicæ.

A. Demiror nihil
 esse nisi Balbino in-
 tantum.

you, which alone is left,
 useful rather than honour-
 able, but that Necessity is
 a hard Weapon. You
 know, quoth he, that this
 Sort of Men are greedy of
 Money; and therefore
 may be corrupted more ea-
 sily to be silent. Although
 it be a hard Case to give
 to those Rascals to spend,
 yet as Matters now are,
 I see nothing better. The
 same Thing seem'd good
 to Ballinus, and he counted
 out thirty Pieces of Gold,
 whereby he might purchase
 Silence.

The Liberality of Bal-
 binus is wonderful.

Nay, you would sooner
 have got a Tooth from him
 than a Piece of Money in an
 honest Matter. Thus Pro-
 vision was made for the Al-
 cumist, who was in no Dan-
 ger, but that he had not to
 give to his Miss.

I wonder Ballinus should
 have no Sense to such a
 Degree.

B. *Heic tantum caret naso, nativissimus in ceteris. Rursum fornax instruitur nova pecunia, sed precatiuncula promissa ad Virginem Matrem, ut faverit coeptis. Jam totus annus exierat, dum illo causante nunc hoc, nunc illud, luditur opera, et impensa perit. Interim extitit quidam ridiculus casus.*

Here only he wants Sense, being sensible enough in other Things. Again the Furnace is fitted up with new Money, but with a Prayer put up first to the Virgin Mother, that she would favour their Undertakings. Now a whole Year was gone, whilst he pretending now this, then that, his Labour is lost, and the Expence thrown away. In the mean Time there happened a certain comical Adventure.

A. Quisnam?

What?

B. *Alcumista habuit furtivam consuetudinem cum uxore cujusdam aulici; maritus, concepta suspitione, cepit observare nominem. Tandem cum nunciatum esset illi, sacrificium esse in cubiculo, rediit domum præter expectationem, passat ostium.*

The Alcumist had a private Commerce with the Wife of a certain Courtier; the Husband, having conceived a Suspicion, began to watch the Fellow. At last when it was told him, that the Priest was in the Bed-chamber, he return'd Home contrary to their Expectation, knocks at the Door.

A. Quid facurus homini?

What was he for doing with the Fellow?

B. Quid: nihil suave, aut ocellurus erat, aut extellurus.

What: Nothing pleasant, either he would have killed him, or have gelded him.

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Ubi maritus inflans minitaretur se effracturam ostium vi ni uxor aperiret, trepidum est magnopere, et aliquod presentaneum consilium circumspicitur. Nec erat aliud quam quod res ipsa dabat. Abiecit tunicam, ac deiecit sese per fenestram angustam, non sine periculo, nec sine vulnere, ac fugit. Scis tales fabulas spargi illico; itaque permanavit et ad Balbinum, atque artifex divinaret id fore.

When the Husband being very earnest, threatened that he would break the Door by Force, unless the Wife opened it, they trembled mightily, and some present Contrivance is considered of. Nor was there any other than what the Thing itself offered. He stript off his Waistcoat, and threw himself through a narrow Window, not without Danger, nor without a Wound, and fled. You know that such Stories are spread presently; therefore it came also to Balbinus, and the Artist had guessed that would be.

A. *Heic itaque tenetur medius.*

Here therefore he is held by the Middle.

B. *Imo elapsus est hinc felicitus quam e cubiculo. Audi tech-
nam hominis. Balbinus nihil expostulabat, sed nullo vultu indicabat se non ignorare quod ferebatur vulgo. Ille noverat Balbinum esse pium virum, pene dixerim superstitiosum in nonnullis; et qui sunt tales, facile condonant*

Nay he slipp'd hence more luckily than out of the Bed Chamber. Hear the Trick of the Fellow. Balbinus did not expostulate at all, but by his cloudy Countenance shewed that he was not ignorant of what was reported commonly. He knew Balbinus was a pious Man, I may almost say, superstitious in some Things; and they who are such,
sup-

supplici in peccato quumvis magno. Itaq; injicit mentionem de successu negotii data opera, queritans non succedere ut solet, aut vellet: addebat se vehementer mirari quid esset causa. Ibi Balbinus commotus per occasionem, qui videbatur aliqui destinasse silentium; et erat qui commoveretur facile; non est obscurum, inquit, quod obset, peccata obstant quo minus succedat, quid convenit tractari pure a puris. Ad hanc vocem artifex procubuit in genua, subinde tundens pectus, lacrymabili vultu ac voce inquit, dixisti verissimum Balbine; peccata, inquam, obstant, sed mea peccata, non tua: nam non pudebit me confiteri meam turpitudinem apud te, velut apud sanctissimum sacerdotem. Infirmitas carnis vicerat me. Satanas pertraxerat me in suos laqueos, et O me miserum! e sacrificio

easily forgive one that begs Pardon in a Fault never so great. Wherefore he makes mention of the Success of the Business on purpose; complaining that it did not succeed as it used, or he wished: He added that he very much wonder'd what was the Reason. There Balbinus being moved upon the Occasion, who seemed otherwise to have intended Silence; and he was one who was moved easily; it is not obscure, quoth he, what hinders, Sins hinder it from succeeding, which it is fit should be handled purely by the Pure. At this Saying the Artist fell upon his Knees, now and then smiting his Breast, with a lamentable Countenance and Voice, says, you have said very true, Balbinus; Sins, I say hinder, but my Sins, not yours: For I shall not be ashamed to confess my Filthiness to you, as to a most holy Priest. The Weakness of the Flesh had conquered me. Satan had drawn me into his Snares, and, O woe's me! of a Priest I am become a Cuckold-maker. Yet this Present, which we sent to the Virgin Mother, was not
H factus

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factus sum adulter. Tamen hoc munus, quod misimus Virgini Matri non periit omnino. Perieram certo exitio, ni illa succurrisset. Jam maritus affriggerat fores, fenestra erat arctior quam ut possem elabi: in tam præsentaneo periculo, venit in mentem sanctissimæ virginis; procidi in genua, obtestatus sum, si munus fuisset gratum, ut opitularetur. Nec mora, repeto fenestram (nam sic necessitas urgebat) et reperi amplum satis ad effugium.

lost altogether. I had perished by certain Destruction, unless she had succour'd me. Now the Husband was breaking the Door; the Window was straiter than that I could get out. In so eminent a Danger, I bethought me of the most holy Virgin; I fell upon my Knees, I besought her, if the Present was acceptable, that she would help me. Without Delay, I go again to the Window (for so Necessity obliged me) and I found it large enough for an Escape.

A. Credidit Balbinus ista?

Did Balbinus believe those Things?

B. Credidit: imo ignovit etiam, et admonuit religiose, ne præberet se ingratum beatissimæ virgini. Rursus pecunia numerata est danti fidem se tractaturum sacram rem pure posthac.

Believe; nay, he forgave him too, and advised him religiously, that he should not shew himself ungrateful to the most blessed Virgin. Again Money was paid him giving his Promise that he would manage this holy Affair purely for the future.

A. Quis finis tandem?

What was the Upshot at last?

B. Fabula

B. *Fabula est perlonga ; sed ego absolvam paucis. Cum lussisset hominem diu ejusmodi commentis, et extorsisset non mediocrem vim pecunie ab eo, tandem venit qui noverat nebulonem a puero. Is facile divinans illum agere idem apud Balbinum, quod egerat nusquam non, aggreditur eum clam ; exponit qualem artificem foret scire domi ; monet ut abieget hominem quam primum, ni mallet ipsum fugere aliquando compilatis scriniis.*

A. *Quid Balbinus hic ? videlicet, curavit hominem conjiciendum in carcerem.*

B. *In carcerem ? Imo, numeravit viaticum, obsecrans per omnia sacra, ne effutiret quod accidisset : et sapuit mea sententia quidem, qui maluerit hoc, quam esse fabula conviviorum, et fori, acinde venire in pe-*

The Story is very long ; but I will finish it in a few Words. After he had play'd upon the Man a long Time with such Inventions, and had got no small Quantity of Money from him, at length there came one who had known the Knave from a Child. He easily guessing that he was doing the same Thing with Balbinus, which he had been doing every where else, goes to him privately, tells him what an Artiss he maintained in his House ; he advises him to dismiss the Man as soon as may be, unless he had rather have him run away some time after he had robbed his Chests.

What did Balbinus here ? to wit, he took Care the Fellow was thrown into the Gaol.

Into the Gaol ? Nay, he paid him Money for his Journey, beseeching him by all was sacred, that he would not blab what had happened ; and he was wise in my Opinion truly, who chose this rather than be the Story of Feasts, and the Market, and then come
H 2 *riculum*

82 ALCUMISTICA.

riculum confiscationis. Nam erat nihil periculi impostori, tenebat tantum artis, quantum quivis astutus, et impostura in hoc genere est favorabilis. Quod si intentasset crimen furti, unctio reddebat eum tutum a suspendio; neque quisquam alius lubentiam in carcere gratis.

in Danger of Confiscation. For there was no Danger of the Cheat; he understood as much of the Art as any Ass, and Cheating in this Kind is favour'd. But if he had laid against him the Crime of Felony, his Unction rendered him secure from hanging; nor would any one maintain willingly such a Fellow in the Gaol for nothing.

A. Misericorderet me Balbini, nisi ipse gauderet deludi.

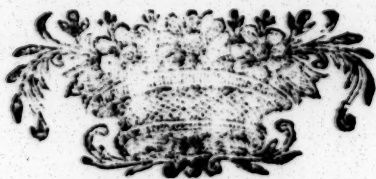
I should pity Balbinus, unless he loved to be deluded.

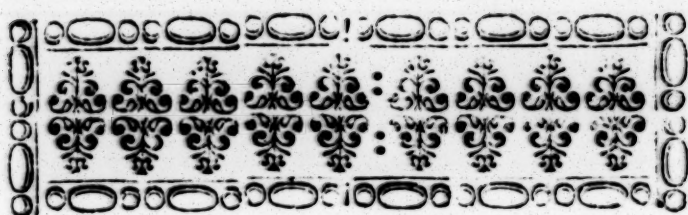
B. Nunc properandum est in aulam; alias referam multo stultiora etiam his.

Now I must hasten to Court; some other Time I will tell you much more foolish Things even than these.

A. Cum vacabit, et audiam lubens, et pensabo fabulam fabula.

When you shall be at Leisure, I both shall hear you gladly, and requite Story with Story.





HIPPOPLANUS.

Immortalem De-
um! quam tor-
ve intuetur noster
Phædrus, et subinde
suspiciet in cœlum!
adoriar, quid novæ
rei accidit Phædre?

Immortal God! how
grave looks our Phæ-
drus, and now and then
looks up to Heaven! I will
accost him, what new Thing
has happened, Phædrus?

B. Quamobrem
interrogas istuc, Au-
le?

Why do you ask that,
Aulus?

A. Quoniam vi-
deris mihi factus
Cato e Phædro; est
tanta severitas in
vultu.

Because you seem to me
to have become a Cato of a
Phædrus; there is so much
Severity in your Counte-
nance.

B. Non mirum,
amice, confessus sum
modo mea peccata.

No wonder, Friend; I
have confessed just now my
Sins.

A. Phy! jam desi-
no mirari, sed age dic
bona fide, confessus es
omnia?

Puh! Now I give over
wondering, but come tell me
in good Faith, have you
confessed all?

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B. *Omnia quidem* All indeed which come
quæ veniebant in into my Mind, one only
merit m. unico dun- excepted.
taxat excepto.

A. *Cur reticuisi* Why did you conceal this
hoc unum? one?

B. *Quia nondum* Because it could not yet
potuit displicere mihi. displease me.

A. *Oportet esse* It must be a sweet
suave peccatum. Sin.

B. *Nescio an sit* I know not whether it
peccatum, sed si vacat, be a Sin, but if you are at
audies. Leisure, you shall hear.

A. *Audiam equidem* I will hear it indeed
lubens. willingly.

B. *Scis quanta* You know what abun-
impostura sit apud dant of Cheating there is
nostros in his qui with our Countrymen
vendunt aut locant among those who sell or let
equos. out Horses.

A. *Scio plus quam* I know more than I
vellem, delusus non would, having been cheated
semel ab iis. not once only by them.

B. *Iter nuper incidit* A Journey lately hap-
mihi, cum prolixum pen'd to me, both long e-
fatis, tum etiam acce- nough, and also to be hast-
lerandum Adioquen- ened. I go to one of them,
dam ex illis, quem whom you would have said
existis minime malum to be the least bad of that
ejus generis, et nonnihil Sort, and something of
ami-

amicitiæ etiam intercedebat mihi cum homine. Narro mihi esse seriam rem, opus esse præstrenuo equo; si unquam præbuisset se bonum virum mihi, nunc præstaret. Ille pollicetur se acturum mecum sic, ut agere cum suo carissimo fratre.

A. Fortassis impositurus et fratri.

B. Inducit in stabulum, jubet ut eligam ex omnibus equis quemcunque vellem. Tandem unus arridebat plus cæteris. Ille probat meum iudicium, dejerans eum equum expetitum esse frequenter a multis, se maluisse servare eum singulari amico, quam addicere ignotis. Conventum est de pretio, pecunia numeratur præsens. Conscendo. Equus gestiebat miræ alacritate in egressu, dixisses esse feroculum, nam erat obesulus, et pulchellus. Ubi equitasset jam sesqui horam, sensi plane lassum,

Friendship too there was betwixt me and the Man. I tell him I have some weighty Business, had Need of a very stout Horse? if ever he had shewn himself a good Man to me, that now he would do it. He promises me that he would deal with me so, as he would deal with his most dear Brother.

Perhaps he would have imposed likewise upon his Brother.

He leads me into the Stable, bids me chuse out of all the Horses which soever I would. At length one pleased me more than the rest. He approves of my Judgment, swearing that that Horse had been desired frequently by many; that he chose rather to keep him for a particular Friend, than part with him to Strangers. We agreed about the Price; the Money is paid down presently. I mount. The Horse pranced with wonderful Alacrity in setting out: You would have said that he was mettlesome; for he was pretty fat and handsome. When I had ridden now an Hour and a Half, I perceived him quite tired,

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*sum, nec posse impelli
quidem calcaribus.
Audieram tales ali ab
illis ad imposturam,
quos judicares insignes
e specie, cæterum im-
patientissimos laboris.
Ego continuo mecum,
captus sum: age re-
feram par pari, ubi
rediero domum.*

B. *Quid consilii ca-
piebas heic, eques abs-
que equo?*

A. *Id quod res da-
bat. Deflexi in proxi-
mum vicum; illic de-
posui equum apud
quendam notum mihi,
et conduxì alterum;
profectus sum quo des-
tinaram, reversus sum,
reddo conductitium e-
quum; reperio meum
sophistam, ut erat, o-
besum et pulchre re-
quietum; vestus eo
redeo ad impostorem;
rogo ut alat aliquot
dies in suo stabulo,
donec repetiero. Per-
cunctatur quam com-
mode gesserit me. Ego
dejero per omnia sacra,
me nunquam conscen-*

*and that he could not be got
on truly with the Spurs. I
had heard that such were
kept by them for cheating,
which you would judge
fine ones by their Appear-
ance, but very unable to
bear Labour. I said pre-
sently with myself, I am
catch'd; well I will return
like for like, when I return
Home.*

*What Course did you take
here, a Horseman without a
Horse?*

*That which the Thing
offered. I turn'd off into
the next Town: There I
set up my Horse with one
that was known to me,
and hired another; I went
whither I had design'd, re-
turn'd, restore my hired
Horse; I find my Cheat,
as he was, fat and finely
rested; riding upon him,
I return to the Rogue: I
beg of him that he would
keep him some Days in his
Stable, 'till I come for him
again. He asks me how
well he carried me, I
swear by all that's sacred,
that I never got upon the
Back of a better Horse in
my Life; that he flew ra-
diffe*

disse tergum felicioris equi in vita, volasse potius quam ambulasse, nec sensisse lassitudinem tam longo itinere, nec factum pilo macriorem ob laborem. Cum persuaferam illi hæc esse vera, cogitabat tacitus secum illum equum esse alium, quam hactenus suspiciens esset. Itaque priusquam abirem, rogabat num mihi equus esset venalis: primo negabam, quod si iter incideret denuo, non foret facile nascisci similem: attamen nihil esse tam charum mihi, quod non esset venale pretio largo; etiam si quis cuperet emptum meipsum, inquam.

ther than pack, and was not sensible of Weariness in so long a Journey. nor made a hair the leaner for his Labour. When I had persuaded him that these Things were true, he thought silently with himself, that Horse was another Sort of one than hitherto he had suspected him. Therefore, before I went away, he asked me if my Horse was to be sold: At first I said no, because if a Journey should fall out again, it would not be easy to get the like; but that nothing was so dear to me, which was not to be sold for a large Price, although any one should desire to buy myself, say I.

A. Næ tu agebas Cretensem pulchre cum Creteresi.

Truly you acted the Cretian finely with the Cretian.

B. Quid multis? Non dimittit me, donec indicarem. Inducavi non paulo pluris quam emeram. Digressus ab homine, mox suborno qui ageret partem hujus fabu-

What needs many Words? He does not dismiss me 'till I set my Price. I set him at not a little more than I had bought him for. Being gone from the Man, by and by I suborn one, who
la

88 HIPPOPLANUS.

le mihi, pulchre instructum et edoctum. Is ingressus domum, inclamat locatorem, ait sibi opus esse insigni equo, et egregie patienti laboris. Alter ostendit multos, et prædicat pessimum quemque maxime: non laudat illum solum, quem vendiderat mihi, quoniam exillimabat vere talem, qualem prædicaveram. At alter illico rogat num et ille esset venalis. Locator primum obticere, atque prædicare alios ambitiose. Cum iste, cæteris probatis utcumque, semper ageret de illo uno, tandem locator apud se, Judicium meum de illo equo plura fecellit me; siquidem hic peregrinus. statim agnovit hunc inter omnes. Cum ille initaret, tandem inquit, hic est venalis, sed fortasse deerreberis pretio. Pretium, inquit ille, non est magnam, si dignitas rei respondeat. Indica. Indicavit aliquanto plu-

should act a Part of this Play for me, will instructed and taught. He entering the House, calls upon the Jockey, he says that he had need of a very good Horse, and excellently capable of enduring Labour. The other shews him many, and commends every the worst Horse most. He does not commend him alone, which he had sold to me, because he thought him truly such, as I had commended him for. But the other presently asks whether he too was to be sold. The Jockey at first was silent, and commended others mightily. When he, the rest being approved of in some Measure, always treated about that alone; at last the Jockey says to himself, my Judgment of that Horse plainly deceived me: Since this Stranger immediately knew him amongst them all. When he urg'd him, at last says he, he is to be sold, but perhaps you will be frighted with the Price. The Price, says he, is not great, if the Worth of the Thing answer. Set your Price He set him at something more than I had set him at to

HIPPOPLANUS. 89

ris quam indicaram
 ipsi, captans et hoc
 lucrum. Tandem con-
 venit de pretio: satis
 magna arrha datur,
 nempe regalis aureus,
 ne qua suspicio simu-
 latae emptionis inci-
 deret. Emptor jubet
 pabulum dari equo.
 Ait se rediturum mox,
 et abdueturum. Dat
 etiam drachmam sta-
 bulario. Ego, simul
 atque cognovi pactio-
 nem esse firmam, sic
 ut non posset rescindi,
 cedo rursus ad loca-
 torem armatus ocreis
 et calcaribus. Clamo
 anbelus, ille adest, ro-
 gat quid velim. Me-
 us equus adornetur il-
 lico, inquam, nam
 proficiscendum est e
 vestigio ob maxime
 seriam rem. Atqui
 modo, inquit, manda-
 bas ut alerem tuum
 equum aliquot dies:
 verum, inquam, sed
 negotium obiectum est
 præter expectationem,
 idque regium, quod
 patitur nullam dilati-
 onem. Hic ille, eli-
 ges ex omnibus quem
 voles; non potes ha-
 bere tuum. Rogo qua-

him, catching also at this
 Gain. At length they a-
 greed about the Price: A
 good large Earnest Penny is
 given, to wit a Royal
 Crown, lest any Suspicion
 of a counterfeit Purchase
 should happen. The Buy-
 er orders Hay to be gi-
 ven to the Horse. He
 says that he will return
 presently, and take him
 away. He gives also a
 Six-Pence to the Hostler.
 I, as soon as I knew the
 Bargain was firm, so that
 it could not be broken, re-
 turn again to the Jockey,
 dress'd in my Boots and
 Spurs. I call out of Breath,
 he comes, asks me what I
 would have. Let my Horse
 be got ready presently, say
 I, for I must go immedi-
 ately upon a very serious
 Affair. But just now,
 quoth he, you ordered that
 I should keep your Horse
 some Days: True, say I;
 but Business is fallen in my
 Way besides my Expectati-
 on, and that the King's,
 which admits no Delay.
 Here he said, you may
 choose out of all, which
 you will; you cannot have
 your own. I ask, what
 for? Because, says he, he
 is sold. There pretending

90 HIPPOPLANUS.

mobrem ? Quoniam inquit venditus est. Ibi simulata magna perturbatione, inquam. Superi prohibeant quod dicis. Hoc itinere ob-
jecto, non venderem eum equum, etiamsi quis numeret quadruplum. Incipio rixam, clamo me perditum. Tandem et ille incaluit. Quid opus, inquit, jurgiis ? Indicasti equum, ego vendidi, si numero pretium, habes nihil quod agas mecum. Sunt leges in hac urbe : Non potes compellere me ad exhibendum equum. Cum clamafsem diu, aut exhiberet equum, aut emptorem ; tandem iratus numerat pretium. Emeram quindecim aureis, aestimaram viginti sex, ille aestimarat triginta duobus. Cogitabat apud se ; præstat facere hoc lucri, quam reddere equum. At eo similis dolenti, ac vix placatus pecunia data. Ille rogat ut boni consulam, se pensaturum hoc incommodi in

a great Disturbance, I say, God forbid what you say. This Journey being fallen out, I would not sell that Horse, altho' any one would pay me four Times the Worth. I begin a scolding, I cry out that I am undone. At length he too grew hot. What need, quoth he, of all this brawling ? You set a Price on your Horse, I have sold him, if I pay you your Price, you have nothing that you can do with me. There are Laws in this City : You cannot compel me to produce the Horse. After I had bawl'd a long Time, either that he should produce the Horse, or the Buyer ; at length being mad, he pays me my Price. I had bought him for fifteen Crowns, I had valued him at twenty six, he had valued him at thirty two. He thought to himself, it is better to make this Advantage, than to return the Horse. I go away like one grieved, and scarce appeased with the Money given me. He begs that I would take in good Part, that he would make amends for this
alii

HIPPOPLANUS. 91

aliis rebus. Sic impostum est impostori. Habet equum nullius pretii. Expectat ut qui dedit arrham, veniat numeratum pecuniam; at nemo venit, nec unquam venturus est.

Inconvenience in other Things. So I cheated the Cheater. He has a Horse of no Value. He expects that he who gave the Earnest Penny, should come to pay his Money; but no Body comes, nor ever will come.

A. Interim nunquam expostulavit tecum?

In the mean Time did he never expostulate with you?

B. Qua fronte, aut quo jure faceret id? Convenit quidem semel atque iterum. Conquestus est de fide emptoris. Verum ego expostulavi utro cum homine, dicens illum dignum eo malo qui spoliavit me tali equo præpropera venditione. Hoc est crimen tam bene collocatum, mea sententia, ut non possum inducere animum confiteri.

With what Forehead, or with what Right could he do it? He met me indeed once and again. He complain'd of the Honesty of the Buyer. But I expostulated of my own Accord with the Man, saying that he was worthy of that Misfortune, who had robbed me of such a Horse by too hasty selling of him. This is a Crime so well placed, in my Opinion, that I cannot bring my Mind to confess it.

A. Ego poscerem statuam mihi, si designassem aliquid tale.

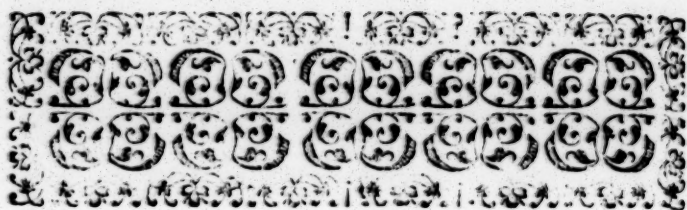
I should demand a Statue for myself, if I had contrived any such Thing.

B. Nescio an loquaris ex animo: Tamen addis animum mihi, quo magis libeat facere facum talibus.

I know not whether you speak from your Heart; yet you give Encouragement to me, that I have the more Mind to put the Trick upon such Fellows.

I

Con-



Convivium Fabulosum.

Polymythus, Gelasius, Eutrapelus, Astæus, Phyllythus, Philogelos, Euglotus, Lerochares, Adolefches.

A. UT *non deceat bene institutam civitatem esse sine legibus ac principe, ita nec oportet convivium.*

AS *it does not become a well ordered State to be without Laws and a Prince, so neither does it become a Feast to be.*

Ge. *Istac vero perplacet, ut unus respondeam nomine totius populi.*

That indeed pleases us very well, that I alone may answer in the Name of the whole People.

Po. *Heus puer. adfer huc talos, horum suffragiis regnum decernetur, cuicumque Jupiter faverit. Euge! Jupiter favit Eutrapelo. Sortes non fuere cæcæ. Magis idoneus non poterat eligi, etiamsi puncta collec-*

So ho Boy, bring hither the Dice, by their Votes the Kingdom shall be disposed of to whomsoever Jupiter shall favour. Well done! Jupiter has favoured Eutrapelus. The Lots were not blind. A more fit Man could not have been chosen, though the Votes

CONVIVIUM FABULOSUM. 93

*ta fuissent viritum
per singulas tribus.
Vulgo jaculatur pro-
verbium, non tam va-
num, quam parum la-
tinum, novus rex, no-
vus lex.*

*had been taken Man by
Man through every Tribe.
There is commonly tassed
about a Proverb, not so silly
as it is bad Latin, a new
King, a new Law.*

*Eu. Quod sit felix
faustumque hunc con-
vivio. Primum edi-
co, ne quis presertim
hæc præter ridiculas
fabulas. Cui deerit
fabulamultator drach-
ma. Ea pecunia in-
sumitor in vinum At-
que extempore confic-
ta habentor in legiti-
mis fabulis, modo pro-
babile et decorum
servetur. Si nulli de-
erit fabula, duo pen-
dunt pretium vini,
quorum alter dixerit
lepidissimam, alter fri-
gidissimam fabulam.
Convivator esto immu-
nis a sumptu vini:
unus suppeditatolump-
tum ciborum. Si quid
controversiæ incide-
rit, Gelasius esto arbi-
ter et iudex hujus rei.
Si vos sciveritis hæc,
rata sunt. Qui no-
luerit parere legi,
abito, tamen sic, ut sit*

*That which may be
lucky and fortunate for
this Feast. First I proclaim
that no body produce any
Thing here besides comical
Stories. He that wants
a Story, let him be fined
Six-pence. Let that Money
be spent in Wine. And
let Things invented extem-
pore be reckon'd amongst
lawful Stories, provided
Probability and Decency
be kept to. If none shall
want a Story, let those two
pay the Charge of the
Wine, whereof the one
shall tell the prettiest, the
other the dullest Story.
Let the Master of the Fe-
st be free from the Charge of
the Wine: Let him alone
bear the Charge of the
Viands. If any Dispute
happen, let Gelasius be
the Decider and Judge of
that Affair. If you con-
firm these Things, let them
be established. He that
will not obey the Law,
I 2
jus*

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jus fasque redire possit
ad computationem.

let him go, yet so that it
may be lawful and allowable
for him to return the Day
after to the Club.

Ge. Volumus legem
latam a rege esse ratam
vobis suffragiis, sed unde
circulus fabularum
proficietur?

We will that the Law
made by our King be confirmed
by our Votes; but whence
shall the Circle of
Stories proceed?

Eu. Unde nisi a
convivatore?

From whence but from
the Entertainer?

As. Jureconsulti negant
esse legem quæ non sit
a qua.

The Lawyers deny it
to be a Law which is not
just.

Eu. Assentior.

I assent to it.

As. At tua lex æquat
optimam fabulam pessime.

But your Law equals the
best Story to the worst.

Eu. Ubi voluptas queritur, ibi promeretur non minus laudis, qui dicit pessime quam qui optime, velut inter cantores nemo voluptati est, nisi qui ceciderit aut insigniter bene, aut egregie male. Nonne plures rident audito coccyge, quam luscinia? Heic mediocritas non habet laudem.

Where Pleasure is sought, there he deserves no less Praise, who says very badly, than he who says very well, as amongst Singers no Man pleases, unless he that sings either notably well, or extraordinary ill. Do not more laugh upon hearing the Cuckow, than the Nightingale? Here Indifference has no Praise.

As.

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As. At *cur* plec-
tuntur *qui* auferunt
laudem?

But *why* are they punish'd
who get Praise?

Eut. Ne *nimia felici-
tas* provocet aliquam
Nemesis illis, si aufe-
rent id *laudem* et im-
munitatem simul.

Lest *excessive Happiness*
should provoke some Ne-
mesis against them, if they
should get both Praise and
Immunity together.

As. Per Bromium
Minos ipse nunquam
tulit æquiozem legem.

By Bromius Minos him-
self never made a more rea-
sonable Law.

Phylyth. Feres nul-
lam legem de modo
bibendi?

Will you make *no* Law
concerning the Manner of
Drinking?

Eut. Re *dispecta*,
sequar exemplum Age-
filai regis Lacedæmo-
niorum.

The Thing being *consi-
der'd*, I will follow the Ex-
ample of Agésilæus King of
the Lacedemonians.

Phylyth. Quid is
fecit?

What did he do?

E. Cum is quodam
tempore delectus esset
symposiarchus, arbi-
trio talorum; archi-
triclano rogante quan-
tum vini juberet ap-
poni cuique, inquit,
si largior copia vini
parata est, dato cui-
que quantum popos-
cerit; si malignior,

When he on a certain
Time had been chosen Go-
vernor of a Feast, at the
Pleasure of the Dice, the
Master of the House asking
how much Wine he ordered
to be serv'd up to every one,
he says, if a large Plenty
of Wine be provided,
give to every one as much
as he calls for; if a more

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*distribuito omnibus ex
aquo.*

*sparing, divide to every
one alike.*

Philyth. Quid sibi
voluit ille Lacon cum
diceret hæc?

What meant that Lace-
demonian, when he said
these Things?

Eut. Agebat hoc ut
convivium neque esset
temulentum, neque
rursus querulum.

He meant this, that the
Feast should neither be
drunken, nor again queru-
lous.

Philyth. Qui sic?

How so?

Eut. Quia sunt qui
gaudent bibere largius,
sunt qui gaudent par-
cius. Reperiuntur et
abstemii, qualis Ro-
mulus dicitur fuisse.
Itaque si vinum da-
tur nulli nisi poscenti,
primum nemo compul-
situr ad bibendum, et
tamen desiderant ni-
hil, quibus largior
potatio est grata. Ita
fit ut nemo sit tristis
in convivio. Rursus
si parcius copia vini
distribuitur æquis por-
tionibus in singulos,
habent satis qui bi-
bunt moderatius, ne-
que potest quisquam ot-
murmurare in æqua-
litate; quando qui

Because there are some
who love to drink plenti-
fully, there are who love
to drink sparingly. There
are likewise found abste-
mious People, such as Ro-
mulus is said to have been.
Therefore if Wine is gi-
ven to none but him that
calls for it, first no Body
is forced to drink, and
yet they want nothing, to
whom plentiful drinking is
agreeable. So it comes
about that no Body is sad
in the Feast. Again, if
a less Quantity of Wine is
distributed in equal Shares
to each, they have e-
nough, that drink mode-
rately, nor can any one
murmur in Equality, since
he that would have drunk hau-

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hauſturus erat largius, componit ſe ad temperantiam æquo animo. Si hoc exemplum placet, utar, nam volumus hoc eſſe fabuloſum, non vinoſum convivium.

plentifully, composes himſelf to Temperance with a contented Mind. If this Example pleaſes you, I will uſe it, for we would have this to be a fabulous, not a drunken Feaſt.

Phylyth. Quid igitur bibebat Romulus?

What then drunk Romulus?

E. Idem quod canes bibunt.

The ſame that Dogs drink.

Phylyth. An non iſtud indignum rege?

Is not that unworthy of a King?

Eu. Nihil magis quam quod reges ſpirant aere communi cum canibus, niſi quod illud intereſt, rex non bibit eandem aquam, quam canis biberet, ſed canis haurit aerem quem rex efflavit. Et viciffim rex haurit aerem quem canis efflavit. Alexander ille Magnuſtuliffet plus gloriæ, ſi bibiſſet cum canibus. Nam nihil pejus regi qui vigilat tot millibus hominum, quam vinolentia. Cæterum Romulum fuiſſe abſtemium, apophtheg-

No more than that Kings breathe in the Air common with Dogs, but that there is that Difference; the King does not drink the ſame Water which the Dog drunk, but the Dog draws in the Air which the King breath'd out. And again the King draws in the Air which the Dog breath'd out. Alexander the Great had got more Glory, if he had drunk with the Dogs. For nothing is worſe for a King, who watches over ſo many thouſand Men, than Drunkenneſs. But that Romulus was abſtemious, an Apothegm ſpoke by him
ma

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ma dictum ab illo non infestiviter declarat. Etenim cum quidam videns illum abstinere a vino dixisset, vinum futurum vile, si omnes biberent quemadmodum ille; imo, inquit, tum arbitror fore carissimum, si omnes biberent vinum quemadmodum ego, nam bibo quantum lubet.

Ge. Utinam noster Joannes Botzemus Canonicus Constantinensis adestet heic. Nam et is est non minus abstemius quam dicitur, alioqui comis et festivus conviva.

Po. Age, si potestis, non dicam, sorbere et flere simul, quod Plautus ait esse difficile; sed edere et audire, quod est perfacile; auspicabor munus fabulandi bonis avibus. Si fabula erit parum lepida, scitote Batavam esse. Opinor nomen Macci auditum aliquot vestrum.

Ge. Non est ita diu quod periit.

not unwittingly declares. For when one seeing him abstain from Wine, had said, that Wine would be cheap, if all should drink as he; nay, says he, then I think it would be very dear, if all should drink Wine as I do, for I drink as much as I have a Mind.

I wish our John Botzem, Canon of Constance, was here: For he too is no less abstemious than he is said to be; otherwise a courteous and pleasant Companion.

Come, if you can, I will not say, sup and blow at the same Time, which Plautus says is difficult, but eat and hear, which is very easy; I will begin the Business of telling Stories with good Luck. If the Story be not a pretty one, know it is a Dutch one. I suppose the Name of Maccus has been heard by some of you.

It is not so long since he died.

Po. Cum

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Po. Cum is venisset in civitatem quæ dicitur Leydis, ac novus hospes vellet innotescere quopiam joco (nam is erat homini mos) ingressus est officinam calcearii, salutatur. Ille cupiens extrudere suas merces, rogat nunquid vellet. Maccus conjiciente oculos in ocreas perfiles ibi, calcearius rogat numvellet ocreas. Maccus annuente, quærit aptas tibiis illius, protulit inventas alacriter, et, ut solent, inducit illi. Ubi Maccus jam esset eleganter ocreatus, quam belle, inquit, par calceorum duplicatis soleis congrueret his ocreis. Rogatus an vellet et calceos, annuit. Reperti sunt et additi pedibus. Maccus laudabat ocreas, laudabat calceos. Calcearius gaudens tacite succinebat illi laudanti, sperans æquius pretium, posteaquam merx placeret emptori tantopere. Et jam nonnulla familiaritas erat con-

When he was come into a City which is called Leyden, and being a new Guest, had a Mind to become known by some Jest, (for that was the Man's Way) he entered the Shop of a Shoemaker, salutes him. He desiring to put off his Ware, asks if he would have any Thing. Maccus calling his Eyes upon Leather Stockings that hung there, the Shoemaker asks him if he would have Leather Stockings. Maccus agreeing to it, he seeks some fit for his Legs, he produced them when found cheaply, and, as they use to do, draws them on for him. When Maccus now was handsomely fitted with Leather Stockings, how well, quoth he, would a Pair of Shoes with double Soles agree with these Leather Stockings. Being asked whether he would have Shoes too, he agrees to it. They were found, and put upon his Feet. Maccus commended the Stockings, commended the Shoes. The Shoemaker rejoicing silently, agreed with him commending them, hoping for a better Price, tracta.

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transiit. Maccus
inquit, tu bona
fide, nunc mihi
aut tibi, aut mihi
mossi: si occideris, cal-
ceis ad eum, quem
admodum nunc ar-
magis me, abierit non
numerato pretio?
Nunquam, ait ille.
Atqui si forte, inquit,
veniat usque, quid tu
faceres tunc? Confe-
querer, inquit calce-
arius. Tum Maccus
inquit, dicis illa serio
an joco? Plane loquor
serio, inquit alter, et
facere serio. Expe-
riar, ait Maccus; in
precatio pro caecis,
tu sequere cursum; si
mulq; cum dicto con-
jecit se in pedes. Cal-
cearius consecutus est
e vestigio quantum
poterat, clamitans, te-
nete furum, tenete fu-
rem. Cum cives pro-
filiissent ex aedibus
undique ad hanc vo-
cem, Maccus cohibuit
illos hoc commen-
to, ne quis injiceret
manum. Inquit ri-
dens ac placido vultu,
ne quis remoretur no-
strum cursum: cer-

seeing the *Ware* pleased the
Buyer so much. And now
some Familiarity was con-
tracted. Here Maccus says,
tell me in good Faith, did
it never happen to you, that
one whom you had furnished
thus with Leather Stockings
and Shoes for a Race, as
now you have furnished me,
went off without paying
the Price? Never, says he.
But if by chance, says he, it
should happen, what would
you do then? I would follow
him, says the Shoemaker.
Then Maccus says, do you say
that in Earnest, or in Jest?
Truly I speak in Earnest,
says the other, and would
do in Earnest. I will try,
says Maccus; so I run before
for the Shoes, do you follow
running; and together with
this Saying, he threw him-
self upon his Feet. The Sho-
maker follow'd him forth-
with, as fast as he could,
bawling, Stop the Thief,
stop the Thief. When the
Citizens ran out of their
Houses on all Sides at this
Cry, Maccus hindered them
by this Contrivance, that
no Body should lay Hands on
him. He says, smiling and
with a pleasant Counte-
nance, let no Body stop our
tamen

CONVIVIUM FABULOSUM. 101

tamen est de cupa cernisſia. Itaque jam omnes præbebant ſe ſpectatores certaminis: nam ſuſpicabantur calcearium fingere eum clamorem dolo, ut hac occasione anteverteret. Tandem calcearius victus curſu rediit domum ludans et anhelus. Maccus talitè brabum.

running, the Race is for a Tankard of Ale. Wherefore now all became Spectators of the Race; for they ſuſpected that the Shoemaker pretended that Cry out of Roguery, that by that Means he might get before him. At laſt the Shoemaker being beat in the Race, return'd Home ſweating and out of Breath. Maccus got the Prize.

Ge. Iſte Maccus quidem effugit calcearium, at non effugit furum.

That Maccus indeed eſcaped the Shoemaker, but he did not eſcape the Thief.

Po. Quamobrem?

What for?

Ge. Quia ſerebat furem ſicum.

Because he carried the Thief with him.

Po. Forte pecunia non erat ad manum, quam poſtea reſolvit.

Perhaps Money was not at hand, which afterwards he payed.

Ge. Verum erat actio furti.

But there was an Action of Theft.

Po. Ea quidem intentata eſt poſt, ſed jam Maccus innotuerat aliquot magiſtratibus.

That indeed was brought afterwards, but now Maccus was become acquainted with ſome Magiſtrates.

Ge. Quid attulit Maccus?

What did Maccus plead?

Po. Quid

Po. Quid attulit, *rogas*, in causa tam vincibili? *A*ctor magis periclitatus est quam reus.

What did he plead, *do you ask*, in a Cause so easy to be carried? *The Prosecutor* was more in Danger than the Person indicted.

Ge. Qui sic?

How so?

Po. Quia gravabat illum *actione calumniæ*, et intendebat *Rhemiam legem*, quæ dicitur, ut qui intenderit crimen quod non possit probare, ferat pœnam quam reus laturus erat, si fuisset convictus. Negabat se contrectasse *alienam rem invito domino*, sed deferente ultro, nec ullam mentionem pretii intercessisse; se provocasse *calcearium ad certamen cursus*: illum accepisse conditionem, nec habere quod queratur, cum esset superatus cursu.

Because he loaded him with an *Action of Slander*, and urged the *Rhemian Law*, which orders that he who brings a Charge which he cannot prove, shall suffer the Punishment, which the Person indicted should have suffered, if he had been Convict. He denied that he meddled with the other's *Ware* against the Will of the Owner, but on his giving it of his own Accord, and that no Mention of Price had passed betwixt them; that he had challenged the Shoemaker to the running of a Race; that he had accepted the Proposal, and had nothing that he could complain of, seeing he was beat in the Race.

Ge. Hæc actio non multum abest ab umbra asini. Quid tandem?

This Action is not much short of the Shadow of the Ass. What came of it at last?

Po. Ubi

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Po. Ubi risum est
 satis, quidam e judi-
 cibus vocavit Mac-
 cum ad cœnam, et
 numeravit calceario
 pretium. Quidam
 simile accidit Daven-
 triæ me puero. Er-
 rat illud tempus, quo
 piscatores regnant, la-
 nii frigent. Quidam
 astabat ad fenestram
 fructuariæ, vehemen-
 ter obesse fœminæ,
 oculis intentis in ea
 quæ posita erant ve-
 num. Illa invitabat
 hominem ex more,
 si quid vellet. Et
 cum videret intentum
 fici, vis ficos? ait,
 sunt perquam elegan-
 tes. Cum ille annuis-
 set, rogat quot libras
 vellet. Vis, inquit,
 quinque libras? An-
 nuenti effudit tantum
 ficos in gremium.
 Dum illa reponit lan-
 ces, ille subducit se,
 non cursu, sed pla-
 cide. Ubi prodisset
 acceptura pecuniam,
 vidit emptorem a-
 bire: insequitur ma-
 jore voce quam cur-
 su. Ille dissimulans,
 pergit quo cæperat ire.

When they had laugh'd
 sufficiently, one of the
 Judges invited Maccas to
 Supper, and paid the Shoe-
 maker his Price. Something
 like this happen'd at Daven-
 try, when I was a Boy. It
 was that Time, when the
 Fishermen reign, the Butchers
 starve. A certain Fellow
 stood at the Window of a
 Fruit Seller, a very fat Wo-
 man, with his Eyes intent
 upon those Things which
 were exposed to Sale. She
 invited the Man according
 to Custom, if he would have
 any Thing. And when she
 saw him intent upon the
 Figs, will you have any Figs?
 says she, they are very fine
 ones. When he agreed to
 it, she asks him, how many
 Pounds he would have.
 Will you have, says she,
 five Pounds? On his agree-
 ing to it, she poured so ma-
 ny Figs into his Bosom.
 Whilst she lays by the
 Scales, he withdraws, not
 running, but easily. When
 she came out to receive her
 Money, she saw her Chapman
 was going off: She follows
 with a greater Noise than
 Pace. He taking no Notice,
 goes on whither he had be-
 gun to go. At last many
 K Tan-

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Tandem multis concurrentibus ad vocem sceminæ, resistit. Ibi causa agitur in corona populi: risus exoritur; emptor negabat se emissee, sed accepisse quod fuisset delatum ultro: si vellet experiri coram iudicibus, se compariturum.

Ge. Age narrabo fabulam non admodum dissimilem tuæ, nec sortitile inferiorem, nisi quod hæc non habeat auctorem perinde cæcilem atque est Maccus. Pythagoras dividebat totum mercatum in tria hominum genera, quorum alii prodissent ut venderent, alii ut emerent: aiebat hoc utrumque genus esse sollicitum, ac proinde non felix: alios non venire in forum ob aliud, quam ut spectent quid proferatur illic, aut quid agatur: hos solos esse felices, quod vacui curis, fruerentur gratuita voluptate. Atque ad hunc modum

People coming together at the Clamour of the Woman, he stood. There the Cause is tried in a Ring of the People. A Laughter is set up; the Chapman denied that he bought them, but that he received what had been given on her own Accord; if she would try it before the Justices, he would appear.

Well I will tell a Story not much unlike yours, nor perhaps inferior, but that this has not an Author so famous as Maccus is. Pythagoras divided the whole Market into three Kinds of Men, whereof some go that they may sell, others to buy: He said that both these Kinds were concern'd, and therefore not happy: That others did not come into the Market for any Thing else than that they may see what is produced there, or what is done: That these alone were happy, because being free from Cares, they enjoy'd a gratuitous Pleasure. And after this Manner he said a Philosopher was in this World, as they were in the Market. But in our Markets, a fourth
aiebat

CONVIVIVM FABULOSUM. 105

*dicebat Philosophum
versari in hoc mundo,
quemadmodum illi ver-
sarentur in mercatu.
Verum in nostris empi-
riis, quantum genus ho-
minum solet obambu-
lare, qui nec emant nec
vendunt, nec contem-
plantur otiose, sed ob-
servant sollicite si pos-
sint involare quid. At-
que quidam reperiu-
tur mire dextri in hoc
genere; dicas natos
Mercuriosavente. Con-
vixator dedit fabulam
cum coronide, ego dabo
cum proemio. Nunc
accipite quod nuper
accidit Antwerpiae.
Quidam sacrificus re-
ceperat illic mediocre
summam pecuniae, sed
argenteae. Quidam im-
postor animadvertenter
id. Adit sacrificum,
qui gestabat crumenam
turgidam nummis in
zona; salutatur civiliter,
narrat sibi datum ne-
gotium a suis, ut mer-
icaretur novum sacrum
pallium paracho sui vi-
ci, quae est summa ve-
stis sacerdoti peragenti
divinam rem Rogat ut
commodaret sibi tan-*

*Kind of Men uses to walk
about, who neither buy
nor sell, nor look about
them idly, but watch
carefully if they can sharp
any Thing. And some are
found wonderfully dexte-
rous in this Kind; you
would say that they were
born under the Favour of
Mercury. The Master of
the Feast has given a Story
with a Conclusion, I will
give you one with a Preface.
Now hear what lately
happened at Antwerp. A
certain Priest had recei-
ved there a moderate Sum
of Money, but in Silver. A
certain Cheat had observed
it. He went to the Priest,
who carried the Purse
stuffed with Money in his
Belt; he salutes him ci-
villy; he tells him that
he was employed by his
Neighbours to buy a new
Surplice for the Parson of
their Town, which is the
upper Garment of the Priest
performing Divine Ser-
vice. He asks him that
he would lend him a
little of his Help, that
he would go with him
to those who sell such
Gowns, that he might
take it bigger or less by the*
K 2 *tillum*

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tillum operæ, ut inet
secum ad eos, qui ven-
dunt ejusmodi pallia;
quo sumeret majus aut
minus ex modo illius
corporis, nam ipsius
staturam videri sibi
congruere vehementer
cum magnitudine pa-
rochi. Cum hoc vide-
retur leve officium, sa-
crificus facile pollici-
tus est. Advenit adus
cujusdam Pallium pro-
latum est. Sacrificus
induit. Venditor af-
firmat mire congruere.
Cum impositor contem-
platus esset sacrificum
nunc a fronte, nunc a
tergo, causatus est bre-
vius a fronte quam es-
set par. Ibi venditor,
ne contractus non pro-
cederet, negat id esse
vitium pallii, sed tur-
gidam crumenam ef-
ficere, ut brevitatis of-
fenderet ea parte.
Quid multa? Sacri-
ficus deponit crume-
nam. Contemplantur
cenuo. Ibi imposi-
tor, sacrificio averso,
arripit crumenam, ac
conjicit se in pedes.
Sacerdos insequitur
cursu ut erat pallia-

Measure of his Body, for his
Stature seemed to him to
agree mightily with the
Bigness of the Parson.
And as this seem'd
a slight Service, the
Priest easily promised.
They go to the House of a
certain Man. The Gar-
ment was produced. The
Priest puts it on. The
Seller affirms that it fit-
ted wonderfully. When
the Cheat had viewed the
Priest one while before,
another behind, he pretend-
ed that it was shorter
before than was fit. There
the Seller, lest the Bar-
gain should not go for-
ward, denies that to be
the Fault of the Garment,
but that the full Purse
was the Occasion, that
the Shortness offended on
that Side. What needs
many Words? The Priest
lays down the Purse. They
view him again. There
the Cheat, the Priest be-
ing turn'd from him,
wips up the Purse, and
throws himself upon his
Feet. The Priest follows
him running as he was
with the Surplice on,
and the Seller the Priest.
The Parson cries out stop
tus,

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tus, et venditor sacrificum. Sacrificus clamat tenete furem, venditor clamat tenete sacrificum, impostor clamat cohibete furem sa-
crificum; et creditum est, cum viderent cum currere sic ornatum in publico; itaque dum alter est in mora alteri, impostor effugit.

the Thief; the Seller cries out stop the Parson; the Cheat cries out stop the mad Priest; and it was believed, when they saw him run so dress'd in the Streets; wherefore whilst one is a Hindrance to the other, the Cheat got away.

Eu. Dignus qui pereat non simplici suspendio.

Worthy to perish not by a single Hanging.

Ge. Nisi jam pendet.

Unless he be hanged already.

Eu. Utinam non solus, sed una cum illo, qui favent talibus portentis in perniciem reipublicæ.

I wish not he alone, but together with him they who favour such Monsters to the Ruin of the Commonwealth.

Ge. Non favent gratis. Est catena, quæ demissa in terras pertinet ad Jovem.

They do not favour them for nothing. There is a Chain, which being let down upon the Earth reaches to Jupiter.

Eu. Redeundum ad fabulas.

We must return to our Stories.

As. Ordo redit ad te, si fas est regere regem in ordinem.

The Turn is come to you, if it be lawful to force a King to Order.

K 3

Eu.

108 CONVIVIVM FABULOSUM.

Eu. Non cogar, imo
veniam volens in or-
dinem, alioqui essem
tyrannus, non rex, si
recusem leges quas
præscribo aliis.

As. Veruntamen
aiunt principem esse
supra leges.

Eu. Illuc non est
omnino falso dictum,
si accipias principem
illum summum, quem
tum vocabant Cæsa-
rem. Deinde si sic
accipias superiorem le-
gibus, quod alii coacti
servant utrinque, il-
lum præstare multo
cumulatius sumpsit spon-
te. Nam quid ani-
mus est corpori, hoc
est bonus princeps
reipublicæ. Sed quid
opus erat addere bonus,
quam malus princeps
non est princeps;
quemadmodum impu-
rus spiritus qui inva-
sit corpus hominis,
non est animus. Sed
ad fabulam; et ar-
bitror convenire, ut
rex adferam fabulam
regiam. Ludovicus

I will not be forc'd, ay
I will come willingly into
Order, otherwise I should
be a Tyrant, not a King, if
I should refuse the Laws
which I prescribe to others.

Nevertheless they say a
Prince is above the Laws.

That is not altogether
falsely said, if you mean
by a Prince that great
one, which then they called
Cæsar. And then if you
so understand superior to
the Laws, that others being
forc'd keep them in some
Measure, that he observes
them much more fully of
his own Accord. For what
the Soul is to the Body,
that is a good Prince to the
Commonwealth. But what
Need was there to add
good, since a bad Prince
is not a Prince; as an
impure Spirit, that has sei-
zed the Body of a Man,
is not the Soul. But to
the Story; and I think it
is fit, that I being a King,
should bring a Story of a
King. Lewis King of
France, the Eleventh of
that Name, when Affairs

REX

CONVIVIVM FABULOSUM. 109

rex Galliarum undecimus ejus nominis, eum, rebus turbatis domi, peregrinaretur apud Burgundiones, occasione venationis nactus est familiaritatem cum quodam Conone, rustico homine, sed simplicis ac sinceri animi. Nam monarchæ delectantur hominibus hoc genus. Rex diwerterat frequenter ad hujus ædes ex venatu, et, ut nonnunquam magni principes delectantur plebeiis rebus, vescabatur rapis apud eum cum magna voluptate. Mox ubi Ludovicus restitutus jam potiretur rerum apud Gallos, uxor subinonuit Cononem, ut commonefaceret regem veteris hospitii, et adferret illi aliquot insignes rapas dono. Conon tergiversatus est, se lusurum operam; principes enim non meminisse tallium officiorum. Sed uxor vicit: Conon deligit aliquot insignes rapas, accingitur itineri. Ve-

being in Disorder at Home, he sojourn'd among the Burgundians, on Occasion of Hunting, got Acquaintance with one Conon, a Country Fellow, but of an honest and sincere Mind; for Monarchs are delighted with Men of this Sort. The King turn'd frequently to his House after Hunting; and, as sometimes great Princes are pleased with common Things, he eat Turnips with him with great Pleasure. Soon after when Lewis being restored, now enjoyed the Kingdom amongst the French, the Wife advised Conon, that he should put the King in Mind of his old Entertainment, and should carry him some fine Turnips as a Present. Conon declined it, saying that he should lose his Labour, for Princes did not remember such Services. But the Wife prevailed. Conon chuses out some fine Turnips, prepares for his Journey. But he being tempted with the Allurement of the Food, by little and little devoured them all, one only, a very great one, excepted. When Conon

rum

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rum ipse captus ille-
cebra cibi, paulatim
devoravit omnes, una
duntaxat insigniter
magna excepta. Ubi
Conon prorepisset in
aulam, qua rex erat
iturus, statim agni-
tus est a rege, et ac-
cerfitus. Ille detulit
munus cum magna
alacritate, rex accepit
cum majore alacri-
tate, mandans cui-
dam e proximis, ut
reponeretur diligen-
ter inter ea quæ ha-
beret carissima. Ju-
bet Cononem prande-
re secum; a prandio
egit gratias Cononi,
et jussit mille corona-
tos numerari pro ra-
pa illi cupienti refe-
tere suum rus. Cum
fama hujus rei, ut fit,
pervagata esset per
omne regis famuli-
tium, quidam ex au-
licis dedit regi non in-
elegantem equum do-
no. Rex intelligens
illam provocatum be-
nignitate quam præ-
stiterat Cononi, capta-
re prædam accepit
munus vulu majorem
in modum alacri, et

had crept into the Hall,
where the King was to
pass, he was presently
known by the King, and
sent for. He offered his
Present with great Chear-
fulness; the King received
it with greater Chearful-
ness, ordering one of those
next him, that it should be
laid up diligently amongst
those Things which he
counted most dear. He
orders Conon to dine with
him; after Dinner he gave
Thanks to Conon; and
ordered a thousand Crowns
to be paid for his Turnip
to him desiring to return to
his own Country. When
the Fame of this Thing, as
it happens, had gone thro'
all the King's Servants, one
of the Courtiers gave the
King no unbandsome Horse
as a Present. The King
understanding that he being
encouraged by the Kindness
which he had shewn to Co-
non, catch'd at a Prize, re-
ceived the Present with a
Countenance more than or-
dinarily chearful; and ha-
ving called together his
Nobles, he began to consult
with what Present he
should make a Return for
so fine and so valuable a

COR-

CONVIVIVM FABULOSUM. III

convocatis primoribus, coepit consultare quo munere pensaret tam bellum tamque pretiosum equum. Interim qui donarat equum, concepit optimas spes animo, cogitans sic, si sic pensavit rapam donatam a rustico, quanto munificentius pensaturus est talem equum oblatum ab aulico. Cum alius responderet aliud regi consultanti veluti de magna re, et captator laetatus esset diu vana spe, tandem rex inquit, venit mihi in mentem quod donem illi, et quopiam ex praeeribus accersito, dixit in aurem, ut adferret id quod reperiret in cubiculo (simulque designat locum) obvolutum diligenter serico. Rapa adfertur. Rex donat eam sua manu aulico, ut erat obvoluta, addens, equum videri sibi bene pensatum timelio quod constitisset sibi mille coronatis. Aulicus digressus, dum tollit lin-

terse. In the mean Time he who had given the Horse, conceiv'd rich Hopes in his Mind, thinking thus, if he made such a Return for a Turnip presented by a Country Fellow, how much more generously will he make a Return for such a Horse given him by a Courtier. When one answered one Thing, another another to the King, consulting as about a grand Affair, and this catching Fellow had been fed a long Time with vain Hopes, at last the King says, it comes into my Mind what I should give him, and one of the Nobles being called to him, he whispered in his Ear, that he should bring that which he should find in his Bed-Chamber, (and at the same Time he describes the Place) wrapped up diligently in Silk. The Turnip is brought. The King gives it with his own Hand to the Courtier, as it was wrapped up, adding, that the Horse seemed to him well paid for with a precious Thing which had cost him a thousand Crowns. The Courtier going away, whilst he takes off the
teum

112 CONVIVIVM FABULOSUM.

ream, reperit pro thesauro non carbones, ut aiunt, sed rapam jam sebaridam. Ita ille captator capus risui fuit omnibus.

Cloth, finds for a Treasure not Coals, as they say, but a Turnip now dry. Thus that catching Fellow being catch'd, was a Laughing-Stock of every Body.

A. Jam si permit-
tis, rex, ut plebeius
loquar regalia, refe-
rara quod ex tua fa-
bula venit in mem-
tem de eodem Lud-
vico. Nam ut anfa
trahit ansam, ita fa-
bula fabulam. Cum
quidam famulus vi-
didisset pediculum re-
pentem in regia veste,
flexis genibus, et mu-
na sublata, significat
se velle præstare nescio
quid officii. Ludovi-
co præbente se, sus-
tulit pediculum, et ab-
jicit clam. Rege ro-
gante quid esset, pu-
duit fateri. Cum rex
insinuat, fassus est su-
isse pediculum. Est
lætum omen, inquit,
declaret enim me esse
hominem, quod hoc
genus vermiculorum
infestet hominem pe-
culiariter, præsertim
in adolescentia, jus-
sique quadraginta co-

Now if you permit me,
O King, that I being a Com-
moner, should speak of Things
belonging to Kings, I will
relate what upon your
Story comes into my Mind
of the same Lewis. For as a
Link of a Chain draws a
Link, so does a Story a Sto-
ry, When a certain Servant
had seen a Louse creeping
upon the King's Coat, on his
bowed Knees, and with
his Hand held up, he signi-
fies that he would perform
some Office or other. Lewis
offering himself, he took off
the Louse, and threw it
away privately. The King
asking what it was, he was
ashamed to confess. When
the King urged him, he
confessed that it was a
Louse. It is a joyful O-
men, quoth he, for it de-
clares that I am a Man, be-
cause this Kind of Vermin
does infest Man peculiarly,
especially in his Youth, and
he ordered forty Crowns to
be paid him for his Ser-

vanatos

CONVIVIUM FABULOSUM. 113

ronatos numerari pro officio. Post aliquam- multos dies, alter qui- dam, qui viderat tam humile officium ces- sisse feliciter illi, nec animadvergens pluri- mum interesse facias quid ex animo an arte, aggressus est regem simili gestu, ac rur- sus illo præbente se, simulabat se tollere quiddam e regia veste, quod mox abjiceret. Cum rex urgeret ter- giversantem, ut dice- ret quid esset, pudore mire simulato, tan- dem respondit esse pu- licem. Rex intellecto fuco, quid, inquit, an tu facies me canem? Jussit hominem tolli, ac quadraginta plagas infligi pro quadraginta coronatis captatis.

Phlyth. Non est tutum, ut audio, lude- re cum regibus faciliis; quemadmodum enim le- ones præbent se non- nunquam placide fri- canti, iidem, ubi lubi- tum est, sunt leones, et collusor jacet. *Li-*

vice. After a good many Days some other, who had observ'd that so mean a Service had fallen out lucki- ly for him, and not mind- ing that there is a great deal of Difference whether you do a Thing from the Heart, or by Art, accosted the King with the like Ge- sture, and again he offering himself, he pretended that he took something from the King's Coat, which present- ly he threw away. When the King urged him declining to tell what it was, Shame being wonderfully counterfeit- ed, at length he answered that it was a Flea. The King having understood the Roguery, what, quoth he, will you make me a Dog? He order'd the Fellow to be taken away, and forty Stripes to be given him for the forty Crowns he catch'd at.

It is not safe, as I hear, to play with Kings in Waggersy; for as Li- ons offer themselves some- times quietly to one that rubs them, the same, when they please, are Lions, and their Play-fellow lies dead. In like Manner Kings
dem

114 CONVIVIUM FABULOSUM.

den. reges facient. Sed adferam fabulam non dissimulante fabulæ, ne recedamus interim a Ludovico, cui erat pro delectamento fallere hiantes corvos. Acceperat dono alicunde decem millia coronatorum. Quoties autem nova pecunia obtigit principibus, omnes officarii venantur, et captant aliquam partem prædæ. Id non fugiebat Ludovicum. Cum igitur ea pecunia ex prompta esset in mensa, quo magis invitaret spem omnium, sic locutus est circumstantibus. Quid, an non videor vobis opulentus rex? Ubi collocabimus tantam vim pecuniæ? Est donatitia, convenit donari vicissim. Ubi nunc sunt amici, quibus debeo pro suis officiis in me? Adfint nunc priusquam hic thesaurus effluat. Ad hanc vocem permulti accurrere, nemo non sperabat aliquid sibi. Cum rex vidisset aliquem inbiantem maxi-

favour. But I will bring a Story not unlike your Story, that we may not depart in the mean Time from Lewis, to whom it was a Diversion to deceive gaping Crows. He had received as a Present from somebody ten thousand Crowns. But as often as new Money has come in to Princes, all the Officers hunt for it, and endeavour to catch some Part of the Prize. That did not scape Lewis. When therefore that Money had been drawn out upon the Table, that he might raise the more the Hope of all, thus he spoke to them standing about him. What, do not I seem to you a rich King? Where shall we dispose of so great a Quantity of Money? It is given, it is fit it be given again. Where now are my Friends, to whom I am indebted for their Services to me? Let them come now, before this Treasure be gone. Upon this Saying a great many came in, every Body hoped me,

CONVIVIUM FABULOSUM. 115

me, et jam devorantem pecuniam oculis, conversus ad eum, inquit, amice, quid tu narras? Ille commemorabat, se aluisse regios falcones diu summa fide, nec sine gravibus impendiis. Alius adferebat aliud; quisque exaggerabat suum officium verbis, quantum poterat. Rex audiebat omnes benigne, et comprobabat orationem singulorum. Hæc consultatio dilata est in longum tempus, quo torqueret omnes diutius spe metuque. Primus Cancellarius astabat inter eos: nam jusserat et hunc acciri. Is prudentior cæteris, non prædicabat sua officia, sed agebat spectatorem fabulæ. Tandem rex conversus ad hunc inquit, quid narrat meus Cancellarius? Ille solus petit nihil, nec prædicat sua officia. Ego, inquit Cancellarius, accepi plus e regia be-

came in, every Body hoped for something to himself. When the King saw one gaping at it very much, and now devouring the Money with his Eyes, being turn'd to him, he says, Friend, what do you say? He said, that he had maintained the King's Hawks a long Time with great Faithfulness, and not without great Charges. Another alledged another Thing; every Man magnified his Office by Words as much as he could. The King heard all kindly, and approved of the Speech of every one. This Consultation was continued for a long Time, that he might torment them all the longer with Hope and Fear. The first Chancellor stood amongst them; for he had order'd him also to be called. He more prudent than the rest, did not extol his Services, but acted the Spectator of the Play. At last the King being turned to him, says, what says my Chancellor? He alone asks for nothing, nor does he extol his Services. I, says the Chancellor, have received more from the Royal Bounty, than

L
nignitate,

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nignitate, quam promeruerim; nec sum magis sollicitus de ullare, quam ut respondeam regiae magnificentiae in me, tantum abest ut velim flagitare plura. Tum rex inquit, unus igitur omnium non eges pecunia? Tua benignitas, inquit alter, jam praestitit ne egerem. Ibi rex versus ad alios inquit, nunc ego sum magnificentissimus omnium regum, qui habeam tam opulentum cancellarium. Haec spes accensa est magis omnibus, futurum ut pecuniadistribueretur ceteris, quandoquidem ille ambiebat nihil. Ubi rex sufficit ad hunc modum satis diu, coegit cancellarium, ut auferret totam eam summam domum. Moxque versus ad ceteros jam mactos, vobis erit expectanda, inquit, alia occasio.

Phil. Fortasse videbitur frigidius, quod sum narraturus: proinde deprecor suspicionem mali doli fu-

I have deserved; nor am I more concern'd about any thing, than that I may answer the Royal Bounty towards me, so far am I from desiring to ask more. Then the King says, do you alone therefore of all not want Money? Your Bounty, says the other, has already secured me from wanting. There the King being turn'd to the others, says, truly I am the most magnificent of all Kings, who have so rich a Chancellor. Here Hope was kindled more in all, that it would come to pass, that the Money would be distributed to the rest, seeing he desired nothing. When the King had played in this Manner long enough, he forced the Chancellor to take all that Sum Home. And by and by being turn'd to the rest now sad, you must wait, says he, another Occasion.

Perhaps it will appear flat, which I am going to tell; wherefore I bar the Suspicion of evil Deceit, or Roguery, that I may not
cive;

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cive ; *ne videar ambisse immunitatem de industria.* Quidam adiit eundem Ludovicum, petens ut juberet munus, quod forte vacabat in eo pago in quo habitabat, transferri in ipsum. Rex, audita petitione, respondit expedite, efficies nihil. Petitor etiam mox actis gratis regi discessit. Rex colligens ex ipsa fronte, esse hominem non omnino sinistri ingenii, suspicansque illum non intellexisse quod responderisset, jubet eum revocari. Rediit. Tum rex inquit, intellexeras quid responderim tibi ? Intellexi. Quid igitur dixi ? Me esse fecuram nihil. Cur igitur agebas gratias ? Quoniam, inquit, est quod agam domi : proinde persecuturus eram ancipitem spem hic, meo magno incommodo : nunc interpretor beneficium, negasse beneficium cito, meque lucratum quicquid eram perdi-

seem to have sought Immunity on purpose. A certain Man went to the same Lewis, desiring that he would order an Office, which by chance was vacant in that District, in which he lived, to be conferred upon him. The King, having heard his Petition, answered readily, you will do nothing. The Petitioner likewise presently having given Thanks to the King, departed. The King gathering from his very Look, that he was a Man by no means of dull Parts, and suspecting that he did not understand what he had answered him, orders him to be called back. He returns. Then the King says, did you understand what I answered you ? I did understand. What then did I say ? That I should effect nothing. Why therefore did you give Thanks ? Because, says he, I have something to do at Home, and therefore I should have pursued doubtful Hopes here to my great Loss : Now I construe it as a Kindness to deny the Kindness quickly, and that I have gained whatsoever I should have lost, if I had been seduced by

L 2 turus,

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turus, si lactatus fuisse-
sem p^{er}ana spe. Ex eo
respondo rex, coniec-
tans minime legem
hominem, ubi per-
cunctatus esset pauca,
habebis, inquit, quod
petis, quo agas mihi
gratias bis: sinuque
versus ad officarios,
expediantur diploma-
ta huic, inquit, sine
mora, ne hæreat heic
diu suo damno.

Eu. Non deest quod
referam de Ludovi-
co, sed malo de nostro
Maximiliano. Qui,
ut nequaquam solitus
est desodere pecuniam,
ita erat clementis-
simus in eos qui de-
ceperant, modo com-
mendarentur titulo no-
bilitatis. Cum vellet
opitulari cuidam juve-
ni ex hoc genere ho-
minum, mandavit illi
legationem, ut pe-
teret centum millia
florenorum a quadam
civitate nescio quo ti-
tulo. Titulus autem
erat talis, ut si quid
impetratum esset dex-
teritate legati posset
duci pro lucro. Le-

gain Hopes. By that An-
swer the King guessing him
to be no dull Man, when
he had asked him a few
things, you shall have, quoth
he, what you desire, that
you may give me Thanks
twice: And at the same time
turning to the Officers, let
the Patents be made ready
for him, saith he, without
Delay, that he may not stay
here long to his Loss.

I want not something to
relate of Lewis, but I had
rather tell of our Maximi-
lian. Who, as he used not
to bury his Money, so he
was very merciful to those
who had spent their Estates,
so they were recommended
by a Title of Nobility. Be-
ing desirous to help a cer-
tain young Man of this
Sort of Men, he commit-
ted to him a Deputation,
that he should demand a
hundred thousand Florins
from a certain City upon
I know not what Title.
But the Title was such, that
if any Thing was obtained
by the Dexterity of the
Deputy, it might be reckoned
as clear Gain. The Depu-
ty got fifty thousand, he
gatus

CONVIVIUM FABULOSUM. 119

gatus extorsit quinquaginta millia, reddidit Cæsari triginta. Cæsar lætus insperata præda dimisit hominem, inquirens nihil præterea. Interea quaesitores et rationales obsecrant plus acceptum fuisse quam exhibitum: interpellant Cæsarem, ut accerferet hominem. Accitus est, venit illico. Tum Maximilianus inquit, audio te accepisse quinquaginta millia. Fassus est. Exhibuisti non nisi triginta. Fassus est et hoc. Redaenda est ratio, inquit. Promisit se facturum, et discessit. Rursum cum nihil esset actum, officariis interpellantibus, revocatus est. Tum Cæsar inquit, nuper jussus es reddere rationem. Memini, inquit ille, et sum in hoc. Cæsar suspicans rationem nondum esse satis subiectam illi, passus est illum abire sic. Cum sic eunderet, officarii instabant vehementer, chini-

return'd Cæsar thirty. Cæsar being glad of this unexpected Booty, dismissed the Man, enquiring nothing further. In the mean Time the Treasurers and Auditors had smelt out, that more was received than given in: They speak to Cæsar, that he would send for the Man. He was sent for, comes presently. Then Maximilian says, I hear that you received fifty thousand. He confessed it. You gave in but thirty. He confessed that too. You must give an Account, says he. He promised he would do it, and departed. Again when nothing was done, the Officers speaking to Cæsar, he was recalled. Then Cæsar says, lately you were ordered to give an Account. I remember, says he, and I am about it. Cæsar suspecting that his Account was not yet sufficiently drawn up by him, he suffered him to go away so. When he thus eandered, the Officers press'd the Matter mightily, crying out that it was not to be borne with, that he should play upon Cæsar so

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tantes non esse ferendum, ut ille illuderet Caesari tam palam. *Persuadent ut accersitus juberetur exhibere rationem inibi, ipsis praesentibus Caesar annuit. Accitus venit illico, nihil tergiversatus. Tum Caesar inquit, noverne pollicitus es rationem? Pollicitus, respondit ille. Opus est jam, inquit, nec est locus tergiversandi amplius. Ibi juvenis inquit sat dextre, Non detracto rationem, invictissime Caesar: verum non sum admodum peritus hujusmodi rationum, ut qui nunquam reddiderim: isti qui assident sunt peritissimi talium rationum: si videro vel semel quemadmodum illi tractent hujusmodi rationes, ego imitabor facile. Rogo jubeas illos vel edere exemplum, videbunt me docilem. Caesar sensit dictum hominis, quod hi non intelligebant, in quos accitur; ac subridens in-*

openly. They persuade him, that being sent for, he should be ordered to give in his Account there, whilst they were by. Caesar agrees. Being sent for, he comes quickly, not at all declining it. Then Caesar says, did not you promise an Account? I did, replied he. It must be just now, says he, nor is there Room for declining it any longer. There the young Man says dexterously enough, I do not refuse an Account, most invincible Caesar; but I am not very much skill'd in such Accounts, as who never gave any in: These who sit by are very skilful in such Accounts: If I see but once how they manage such Accounts, I shall imitate them easily. I desire you would command them but to set me an Example, they shall see me teachable. Caesar understood the Saying of the Man, which they did not understand, against whom it was said; and smiling says, you say true, and demand what is reasonable. So he dismissed the young quit,

CONVIVIUM FABULOSUM. 121

quit, *narras verum, et postulas æquum. Ita dimisit juvenem: subindicabat enim illos solere reddere rationem Cæsari, quem admodum ipse reddiderat, nimirum, ut bona pars pecuniæ remaneret penes ipsos.*

Le. Nunc est tempus, ut fabula descendat ab equis ad asinos, ut aiunt, a regibus ad Antonium sacrificum Lovaniensem, qui fuit in deliciis Philippocognomento bono. Feruntur multa hujus viri, vel jucunde dicta, vel jocosè facta, sed pleraque sordidiora. Nam solebat condire plerisque suos lusus quodam unguento, quod non sonat admodum eleganter, sed olet pejus. Deligam unum ex mundioribus. Invitarat unum atque alterum bellum homunculum obvios forte in via. Cum redisset domum, reperit calinam frigidam. Nec erat nummus in loculis, quod nequaquam

Fellow. For he intimated that they used to give Account to Cæsar, as he had given his, to wit, that a good Part of the Money should remain with them.

Now it is Time, that the Story should descend from Horses to Asses, as they say, from Kings to Anthony the Priest of Lovain, who was in Favour with Philip by Sirname the Good. There are reported many Things of this Man, either pleasantly said, or jocosely done, but most of them nasty. For he used to season most of his Mirth with a certain Ointment, which does not sound very neatly, but smells worse. I will chuse one of the cleaner. He had invited one and another pretty Fellow that met him by chance in the Street. When he was returned Home, he finds the Kitchen cold. Nor was there any Money in his Pocket, which was not unusual with him. Here was Need of speedy
erat

erat insolens illi. Heic erat opus celeri consilio. Subduxit se tacitus, et ingressus culinam sceneratoris, quicum illi erat familiaritas, quod ageret frequenter cum illo, famula digressa, subduxit unam ex æneis ollis, una cum carnibus jam coactis, ac deferrebat testam veste domum; datcoquæ jubet carnes et jus protinus effundi in aliam fictilem ollam, simulq; ollam sceneratoris defricari donec niteret. Eo facto, mittit puerum ad sceneratorem, qui deposito pignore, sumat mutuas duas drachmas a sceneratore, sed accipiat chirographum, quod testaretur talem ollam missam ad ipsum. Scenerator non agnoscens ollam, utpote defricatam ac nitentem, recipit pignus, dat chirographum, et numerat pecuniam. Ea pecunia puer emit vinum. Ita prospectum est convivio. Tandem cum prandium appareretur sceneratori, olla defi-

Contrivance. He withdrew himself silently, and entering the Kitchen of an Usurer, with whom he had a familiar Acquaintance, because he dealt frequently with him; the Maid being gone aside, he took off one of the Brazen Pots, together with the Flesh now boiled, and carried it covered under his Coat Home; gives it to the Cook-Maid, orders the Flesh and Broth immediately to be poured out into another earthen Pot, and at the same Time the Pot of the Usurer to be rubbed 'till it was bright. That being done, he sends a Boy to the Usurer, who leaving it in Pawn, should borrow two Drachms of the Usurer, but should take a Note, that should testify that such a Pot was sent to him. The Usurer not knowing the Pot, as being rubbed and bright, takes the Pawn, gives the Note, and pays the Money. With that Money the Boy buys Wine. Thus Provision was made for a Feast. At last when Dinner was preparing for the Usurer, the Pot was missing. Upon this there was a Brawl with
derata

CONVIVIUM FABULOSUM. 123

derata est. *Heic iur-
giomadversus coquam.*
Cum ea gravaretur,
affirmavit constanter
neminem fuisse eo die
in culina præter An-
tonium. Videbatur
improbum suspicari
hoc de sacrificio. Tan-
dem itum est ad il-
lum: exploratum an
olla esset apud illum,
at nulla reperta est.
Quid multis? Olla
flagitata est ab illo
serio, quod solus in-
gressus esset culinam
quo tempore deside-
rata est. Ille fassus
est sumpsisse mutuo
quandam ollam, sed
quam remisisset illi
unde sumpserat. Cum
illi pernegarent id, et
contentio incaluisset,
Antonius, aliquot te-
stibus adhibitis, in-
quit, videte quam pe-
riculosum est agere
cum hominibus horum
temporum sine chiro-
grapho; actio furti
propemodum inten-
deretur mihi, ni habe-
rem manum fenerator-
is, et protulit syngra-
pham. Dolus intel-
lectus est: fabula dis-

the Cook Maid. When she
was grievously charged,
she affirmed constantly
that no Body had been
that Day in the Kitchen
besides Anthony. It seemed
wicked to suspect this
of a Priest. At length they
went to him; searched
whether the Pot was with
him, but none was found.
What needs many Words?
The Pot was demanded of
him in Earnest, because he
alone had entered the Kit-
chen, at what Time it was
missing. He confessed he
borrowed a certain Pot,
but which he had sent
back to him, of whom he
had it. When they deny'd
it, and the Contention
grew warm, Anthony, some
Witnesses being taken to
him, says, see how dange-
rous it is to deal with
Men of these Times with-
out a Note: An Action
of Theft would be almost
laid against me, unless
I had the Hand of the
Usurer; and he produced
the Note. The Roguery
was understood; the Sto-
ry was spread through
the whole Country with
a great deal of Laughter,
that the Pot was pawn'd
fipata

124 CONVIVIVM FABULOSUM.

sipata est per totam
 regionem cum magno
 ritu, etiam oppigno-
 ratam ipsi cujus erat.
 Homines facient hu-
 iusmodi deus libenti-
 us, si commissi sint
 in odiosas personas,
 præsertim eos qui so-
 lent imponere aliis.

to him whose it was.
 Men favour such Tricks
 the more willingly, if
 they are practised upon
 odious Persons, especially
 those who are wont to
 impose upon others.

Ad. Næ tu aperu-
 isti nobis mare fabu-
 larum, nominato An-
 tonio: sed referam
 duntaxat unam, eam-
 que brevem, quam
 audiui supercine. A-
 liquet beati hominuli,
 ut dicunt, agitabant
 conciliis simul, qui-
 bus tunc in vita pri-
 us quam videre. In-
 ter hos erat Antonius,
 atque item alter, et
 ipse celebris in hoc
 genere laudis, et ve-
 lut amicus Antonii.
 Porro quemadmodum
 inter philosophos, si
 quando conveniunt,
 quæstionculæ solent
 propari de rebus natu-
 ræ, ita hic illic quæ-
 stio nata est, quæ in
 pars hominis esset ho-
 nestissima. Alius divi-
 nabat oculos, alius cor,

Truly you have open-
 ed to us a Sea of Stories,
 by naming Anthony: But
 I will relate only one, and
 that a short one, which
 I heard very lately. Some
 pretty little Fellows, as they
 call them, kept a Feast to-
 gether, with whom nothing
 in Life is better than
 laughing. Amongst these
 was Anthony, and likewise
 another, he also famous
 in this Sort of Praise, and
 as it were a Rival of An-
 thony. Moreover as amongst
 Philosophers, if at any Time
 they meet, little Questions
 use to be proposed about the
 Things of Nature, so here
 immediately a Question
 arose, what Part of Man
 was the most honourable.
 One guessed the Eye, ano-
 ther the Heart, another the
 Brain, another likewise
 another Thing, and every
 alius

CONVIVIUM FABULOSUM. 125

alius cerebrum, alius item aliud, et quisque adferebat rationem suæ divinationis. Antonius iussus dicere sententiam, dixit os videri sibi honestissimam partem omnium, et addidit nescio quam causam. Tum ille alter, ne quid ipsi conveniret cum Antonio, respondit, eam partem qua sedemus videri sibi honestissimam. Cum id videretur absurdum omnibus, attulit hanc causam, quod is diceretur vulgo honoratissimus, qui primus consideret, hoc honoris competere parti quam dixisset. Applausum est huic sententiæ, et risum est æstatim. Homo placuit sibi de hoc dicto, et Antonius visus est victus in certamine. Antonius dissimulavit, qui non detulerat primam laudem honestatis ori ob aliud, nisi quod sciret illum velat æmulum suæ gloriæ nominaturum diversam partem. Post aliquot dies,

one gave a Reason of his Guess. Anthony being ordered to declare his Opinion, said that the Mouth seemed to him the most honourable Part of all, and he added I know not what Reason. Then that other, that he might not in any Thing agree with Anthony, answered that that Part on which we sit, seemed to him the most honourable. When that appeared absurd to all, he gave this Reason, that he was reckoned commonly the most honourable, who first sat down, that this Honour belonged to the Part which he had named. They applauded this Opinion, and laughed heartily. The Man was pleased with himself for this Saying, and Anthony seemed conquered in that Dispute. Anthony took no Notice, who had not given the chief Praise of Honour to the Mouth for any thing else, but that he knew that he, as the Rival of his Glory, would name the quite contrary Part. After some Days, when both of them were invited again to the same Feast, Anthony entering
cum

126 CONVIVIVM FABULOSUM.

*cum uterque vocatus
esset rursus ad idem
convivium, Antonius
ingressus offendit æ-
mulum confabulantem
cum aliquot aliis, dum
cæna adornatur, et
aversus emisit clarum
ventris crepitum ante
faciem alterius. Ille
indignatus inquit, abi
scurra, ubinam didi-
cisti istos mores? Tum
Antonius inquit, etiam
indignaris? Si salu-
tastem te ore, resalu-
tasses, nanc saluto te
parte corporis, vel te
judice, honestissima
omnium, et vocor scur-
ra. Sic Antonius re-
cuperavit gloriam a-
missam prius. Diximus
omnes, superest ut ju-
dex pronuntiet.*

*Ge Faciam id, sed
non priusquam quisque
ebiberit suum cya-
thum. En aspicio, sed
tutus in fabula.*

*Po Levinus Pana-
gathus adfert haud
lævum omen.*

*Le. Quid actum est
inter tam lepidos con-
gerones?*

*finds his Rival talking
with some others, whilst
Supper is getting ready,
and turning his Back of
him, he let fly a rouzing
F—t before the Face of the
other. He being mad says,
get you gone you rude
Droll, where did you learn
those Manners? Then An-
thony says, what are you
angry? If I had saluted
you with my Mouth, you
would have saluted me
again, now I salute you
with a Part of the Body,
even you being Judge, the
most honourable of all,
and I am called a rude
Droll. Thus Anthony reco-
vered the Glory lost before.
We have all said, it remains
that the Judge pronounce
Sentence.*

*I will do it, but not
before every Man drinks off
his Glass. Lo I begin, but
the Wolf in the Fable.*

*Levinus Panagathus brings
no unlucky Omen.*

*What has been a doing
amongst such pretty Compa-
nions?*

Po.

CONVIVIUM FABULOSUM. 127

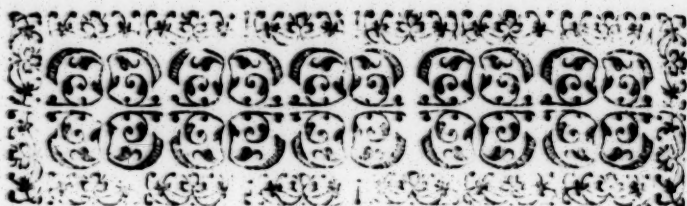
Po. Quid aliud? What else? We have
certatum est fabulis, been contending in Stories,
donec lupus interve- 'till you as a Wolf came in.
nires.

Le. Huc igitur ad- Hither therefore I am
sum, ut perficiam come, that I may finish the
fabulam : volo vos Farce : I desire you all to
omnes prandere pran- take a Theological Dinner
dium Theologicum with me To-morrow.
apud me cras.

Ge. Promittis Scy- You promise us a Scythi-
thicum convivium. an Feast.

Le. Nisi fatebimini Unless you confess that this
hoc fuisse jucundius was more pleasant to you
vobis fabuloso convi- than the Fabulous Feast, I
vio, non recuso dare do not refuse to suffer Punish-
pœnas in cœna. Nihil ment at Supper. Nothing
jucundius quam cum is more pleasant than when
nugæ tractantur serio. Trifles are handled seriously.





CHARON.

Charon, Genius, Alastor.

C. **Q**uid ita properas gestiens Alastor?

WHY do you hasten so rejoicing, Alastor?

Al. O Charon, oportune tu quidem. Properabam ad te.

O Charon, you come in good Time indeed. I was hastening to you.

Ch. Quid novæ rei?

What News?

Al. Fero nuntium futurum lætissimum tibi Proserpinæque.

I bring News that will be very joyful to you and Proserpine.

Ch. Effer igitur quod fers, et exonera te.

Declare then what you bring, and unload yourself.

Al. Furie gesserunt suum negotium non minus naviter quam feliciter, infecerunt omnes partes orbis tartareis malis, diffi-

The Furies have done their Business no less diligently than happily, they have infected all the Parts of the World with bellicious Evils, Quarrels,
diis

diis, bellis, latrocinis, pestilentis, adeo ut jam sint plane calvæ, emissis colubris, et obambulant exhaustæ venenis, quærentes quicquid viperarum atque aspidum est usquam, quando sint tam glabræ quam ovum, et non habent pilum in capite, nec quidquam efficacis succi in pectore. Proinde tu fac appares cymbam ac remos; mox enim tanta multitudo umbrarumventura est, ut verear ne non sufficias transmittendis omnibus.

Wars, Robberies, Plagues, so that now they are quite bald, having discharged their Snakes, and walk about exhausted of their Poisons, seeking whatsoever Vipers and Aps there are any where, seeing they are as bare as an Egg, and have not a Hair upon their Head, nor any thing of effectual Juice in their Breast. Wherefore do you see you make ready your Boat and Oars; for by and by so great a Multitude of Ghosts will come, that I am afraid lest you should not be sufficient to ferry them all over.

Ch. *Ista non fugerant nos.*

Those Things were not unknown to us.

Al. *Unde resciras?*

From whom had you heard them?

Ch. *Ossa pertulerat ante biduum.*

Ossa brought us News two Days before.

Al. *Nihil est velocius illa dea. Sed quid igitur tu cessas hic?*

Nothing is swifter than that Goddess. But why then do you loiter here?

Ch. *Ita nimirum res ferebat. Profectus sum*

So forsooth the Matter obliged me. I came hither
M 2 *huc,*

buc, ut compararem mihi aliquam validam triremem, nam mea cymba, jam putris vetustate ac inutilis, non sufficerit huic operi; si sunt vera quæ Offa narravit, quanquam quid opus erat Offa? Res ipsa compellit, nam feci naufragium.

that I might provide myself some strong Galley, for my Boat, now rotten with Age and patched up, will not be sufficient for this Work; if those Things are true which Offa told, altho' what Need was there of Offa? The Thing itself obliges me, for I have been shipwreck'd.

Al. Nimirum totus destillas, suspicabar te redire e Balneo.

Indeed you drop all over, I suspected you were returning from the Bath.

Ch. Imo enatabam e Stygia palude.

Nay marry I swam out of the Stygian Lake.

Al. Ubi reliquisti umbras?

Where did you leave the Souls?

Ch. Natant cum ranis.

They are swimming with the Frogs.

Al. Sed quid narravit Offa?

But what said Offa?

Ch. Tres Monarchas orbis ruere in mutuum exitium capitalibus odiis. Nec ullum partem orbis Christiani esse immunitatem a furiis, nam illi

That three Monarchs of the World were rushing upon mutual Destruction with capital Hatreds. And that no Part of the Christian World was free from the Furies, for those three
tres

tres pertrahunt omnes reliquos in consortium belli. Omnes esse talibus animis, at nemo velit cedere alteri; nec Danum, nec Polonum, nec Scotum, nec vero Turcam esse in otio; moliri dira: pestilentiam sævire ubique, apud Hispanos, apud Britannos, apud Italos, apud Gallos. Ad hæc novam lucem natam ex varietate opinionum, quæ sic vitiavit animos omnium, ut sit nulla sincera amicitia usquam, sed frater diffidat fratri, nec uxori convenit cum marito. Spes est, magnificam perniciem hominum nascituram hinc quoque olim, si respexerit a linguis et calamis ad manus.

draw all the rest into a Share of the War. That they all were of such Minds, that no one would yield to another: neither the Dane, nor the Pole, nor the Scot, nor indeed the Turk was at quiet; that they attempted dismal Things; that the Plague raged every where, amongst the Spaniards, amongst the Britains, amongst the Italians, amongst the French. Besides that there was a new Plague risen from the Variety of Opinions, which has so vitiated the Minds of all, that there is no sincere Friendship any where, but Brother distrusts Brother, nor does the Wife agree with her Husband. There is Hope, that a noble Destruction of Mankind will arise from hence too hereafter, if the Tongues and Quills be

Al. Offa narravit omnia hæc verissime: nam ipse erat plura his oculis, attidues comes et assessor satiarum, quæ uno tempore declararent se

Offa told all these Things very truly; for I saw more with these Eyes, being a constant Companion and Assistant of the Parties, which at no Time

magis dignas suo nomine.

declared themselves more worthy of their Name.

Ch. Atqui periculum est, ne quis *Dæmon* exoriatur, qui adhortetur subito ad pacem; et animi mortalium sunt mutabiles. Nam audio esse quendam Polygraphum apud *superos*, qui non desinit insectari bellum calamo, et adhortari ad pacem.

But the Danger is, lest any *Dæmon* should start up, that should exhort them suddenly to Peace; and the Minds of Mortals are changeable. For I hear there is a certain Scribbler with those above, that does not cease to rail at the War with his Pen, and exhort them to Peace.

Al. Ille canit surdis jam pridem. Olim scripsit quærimoniam prostrigatæ pacis, nunc scripsit epitaphium eidem extinctæ. Sunt alii contra, qui juvent nostram rem non minus quam ipse Furia.

He sings to them that have been deaf long since. Long since he writ a Complaint of vanquished Peace, now he has writ an Epitaph for the same being dead. There are others on the other Hand, who help on our Business no less than the Furies themselves.

Ch. Quinam isti?

Who are they?

Al. Sunt quædam animalia pullis et candidis palliis, cenericiis tunicis, ornata variis plumis. Hæc nunquam recedunt ab aulis principum: instillant in aurem a-

They are certain Animals in black and white Garments, with Ash coloured Tunicks, adorn'd with divers Feathers. These never depart from the Courts of Princes: They instil in their Ear the Love of morem

morem belli: hortantur proceres et plebem eodem. Clamitant in Evangelicis concionibus, bellum esse justum, sanctum et pium. Quoque magis mireris fortem animum hominum, clamitant idem apud utramque partem. Apud Gallos concionantur Deum stare pro Gallis, nec posse vinci, qui habeat Deum protectorem. Apud Anglos et Hispanos, hoc bellum non geri a Cæsare, sed a Deo. Tantum præbeant se fortes viros, victoriam esse certam. Quod si quis interciderit, eum non perire, sed recta subvolare in cælum, armatum sicut erat.

War: They advise the Nobles and common People to the same. They bawled out in their Sermons, that the War is just, holy and pious. And that you may the more admire the stout Mind of the Men, they say the same with both Sides. Amongst the French they preach that God stands up for the French, and that he cannot be conquered, who has God for his Protector. Amongst the English and Spaniards, that this War is not carried on by Cæsar, but by God. Let them only shew themselves stout Men, the Victory is certain. But if any one falls, that he does not perish, but fly directly into Heaven, arm'd as he was.

Ch. Et tanta fides habetur istis?

And is so great Credit given to them?

Al. Quid non potest simulata religio? Huc accedit juvenus, imperitia rerum, sitis gloriæ, ira, animus pronus natura ad id quo vocatur. His facile imponitur, nec plau-

What cannot pretended Religion do? To this is added Youth, Ignorance of Things, a Thirst of Glory, Anger, a Mind prone by Nature to that to which it is invited. These are easily imposed upon, nor
firum

strum perpellitur difficile, propendens ad ruinam suapte sponte.

is the Waggon pushed on difficultly, that leans towards a Fall of itself.

Ch. Ego lubens facerem aliquid boni illis animalibus.

I would willingly do some Good to those Animals.

Al. Appara lautum convivium. Potes nihil gratius.

Prepare a fine Feast. You can do nothing more acceptable.

Ch. Ex malvis, lupinis, et porris, nam non est alia annona apud nos, ut scis.

Of Mallows, Lupins, and Onions, for there is no other Provision with us, as you know.

Al. Imo ex perdiculis, capis et phasianis, si vis esse gratus conviator.

Nay of Partridges, Capons, and Pheasants, if you will be a grateful Entertainer.

Ch. Sed quæ res movet illos, ut promoveant bellum tantopere? Aut quid commodi metunt hinc?

But what Thing moves them, that they should promote the War so much? Or what Advantage do they reap hence?

Al. Quia capiunt plus emolumentum e morientibus quam e vivis. Sunt testamenta, parentalia, bullæ, mulique alia lucra non asportanda. Denique malant versari in castris, quam in suis acervatibus Bullum gignit

Because they receive more Benefit from the Dead than the Living. There are Wills, Funeral Rights, Bulls, and many other Gains not to be despised. Finally they had rather be in Camps, than in their Cells. War makes many Bycrops, who in

nit multos episcopos, qui in pace ne quidem hebant teruntii. Peace were not so much as valued a Farthing.

Ch. Sapiunt.

They are wise.

Al. Sed quid opus est triremi ?

But what Need is there of a Galley ?

Ch. Nihil si velim facere naufragium rursus in media palude.

None, if I would be shipwreck'd again in the middle of the Lake.

Al. Ob multitudinem ?

Because of the Number ?

Ch. Scilicet.

Yes.

Al. Atqui vobis umbras, non corpora, quantum autem ponderis habent umbræ ?

But you carry Souls, not Bodies ; and how little Weight have Souls ?

Ch. Sint tipulæ, tamen vis tipularum potest esse tanta, ut onerent cymbam. Tum scis et cymbam esse umbratilem.

Let them be Water Spiders, yet the Number of Water-Spiders may be so great, as to load my Boat. Then you know my Boat too is made of Shadow.

Al. At ego memini vidisse nonnunquam tria millia umbrarum pendere a tuo clavo, cum siet ingens turba, nec cymba caperet omnes, nec tu sentiebas ullum pondus.

But I remember I have seen sometimes three thousand Souls hang at your Helm, when there was a great Multitude, and your Boat would not hold all, nor did you perceive any Weight.

Ch. Fa-

Ch. Fateor esse tales animas, quæ demigrant paulatim e corpore tenuato phthisi aut hectica. Cæterum quæ revelluntur subito e crasso corpore, ferunt multum corporeæ molis secum. Apoplexia autem, synanche, pestilentia, sed præcipue bellum, mittit tales.

I confess there are such Souls, which have departed by Degrees out of a Body wasted with a Consumption or hectic Fever. But those which are pulled suddenly out of a gross Body, bring much of the bodily Mass along with them. And the Apoplexy, the Quinsy, the Plague, but especially War, send such.

Al. Non opinor Gallos aut Hispanos adferre multum ponderis.

I do not think that the French or Spaniards bring much Weight.

Ch. Multo minus quam cæteri, quamquam et horum animæ non veniunt omnino plumæ. Cæterum tales veniunt aliquoties e Britannis, e Germanis bello passis, ut nuper periclitatus sum vehens decem duntaxat, et nisi fecissem jacturam, perieram una cum cymba, vectoribus et naulo.

Much less than others, although their Souls too do not come altogethether as light as Feathers. But such come often from the Britains, from the Germans well sed, that lately I was in Danger carrying ten only, and unless I had thrown some Things over board, I had been lost, together with the Boat, the Passengers, and Freight-Money.

Al. Ingens discrimen!

A prodigious Danger!

Ch. Quid censes fieri interea, cum crassi satrapæ, thrasones, et polymachæroplacida accedunt?

What do you think is the Case in the mean Time, when gross Lords, Heftors and Bullies come?

Al. Ar-

A. Arbitror nullos
ex his qui pereunt in
iusto bello venire ad
te; nam aiunt eos sub
volare recta in cœlum.

I suppose none of those
who die in a just War come
to you; for they say that
they fly up directly into
Heaven.

Ch. Nescio quo sub-
volent. Scio illud u-
num, quoties est bel-
lum, tot veniunt ad
me, saucii lacerique,
ut demirer ullum su-
peresse apud superos.
Nec veniunt solum
onusti crapula, et ab-
domine, verum etiam
bullis, sacerdotiis, plu-
rimisque aliis rebus.

I know not whether they
fly to. I know this one
Thing, as often as there is a
War, so many come to me,
wounded and mangled, that
I wonder that any one is
left with those above. Nor
do they come only loaded
with the Drags of hard
Drinking, and Bog-Bellies,
but also with Bulls, Livings,
and very many other Things.

Al. Sed non defe-
runt ista secum.

But they do not bring those
Things with them.

Ch. Verum; sed
quæ veniunt recentes
adferunt somnia tali-
um rerum.

True; but those which
come fresh bring the Dreams
of such Things.

Al. Itane gravant
somnia?

Do Dreams load you so?

Ch. Gravant meam
cymbam. Quid dixi,
gravant? Dimerse-
runt jam. Postremo
putas tot obolos habere
nihil sarcinæ?

They do load my Boat.
What said I, load it? They
sunk it just now. Finally do
you think so many Half-
pennies have no Weight?

Al. Equidem arbi-
tror, si ferant arcos.

Truly I think so, if they
bring brazen ones.

Ch. Pro-

Ch. Proinde *certum est mihi prospicere de navi, quæ sufficiat oneri.*

Wherefore *I am resolved to look out for a Ship which may suffice for the Burden.*

Al. O felicem te !

O happy you !

Ch. Quid ita ?

Why so ?

Al. Quia *ditesces propediem.*

Because you will grow rich presently.

Ch. Ob *multitudinem umbrarum.*

Because of the Number of Ghosts.

Al. Næ.

Yes.

Ch. Siquidem *adferant suas opes secum, nunc qui deplorant in cymba. se reliquisse apud superos regna, præsulatus, abbatias, innumera talenta auri, adferunt nihil ad me præter obolum. Itaq; quod corrasum est mihi jam ter mille annis, id totum effundendum est in unum triremem.*

If they brought their Riches along with them : Now they who lament in the Boat, that they left with those above Kingdoms, Bishopricks, Abbies, innumerable Talents of Gold, bring nothing to me besides a Half-penny. Therefore what has been scraped together by me now this three thousand Years, all that must be laid out in one Galley.

Al. Sumptum faciat oportet, qui quærit lucrum.

He must be at Charge, who seeks Gain.

Ch. At mortales, ut audio, negotiantur felicius, qui favente Mer-

But Men, as I hear, trade more luckily, who by the Favour of Mercurio,

curio ditescent intra triennium. *cury, grow rich in three Years.*

Al. Sed iidem de-coquunt nonnunquam ; tuum lucrum minus, sed certius. *But the same break some-times : Your Gain is less, but more certain.*

Ch. Nescio quam certum. Si quis Deus exoriatur nunc, qui componat res principum, hæc tota fors perierit mihi. *I know not how certain. If any God should arise now, that should settle the Affairs of Princes, this whole Booty will be lost by me.*

Al. De ista re quidem jubeo dormias in utramvis aurem. Nihil est quod metuas pacem intra decennium. Romanus Pontifex unus hortatur sedulo quidem ad concordiam, sed lavat laterem. Et civitates murmurant tædio malorum. Nescio qui populi conferrunt susurros, diſſidentes iniquum esse ut humanæ res misceantur sursum deorsum, ob privatas iras aut ambitionem duorum triumve. Sed crede mihi, furæ vincent consilia quamlibet recta. Cæterum quid opus erat petere superos ? An non *For that Matter truly I bid you sleep on either Ear. You need not fear a Peace within these ten Years. The Roman Pontiff alone exhorts diligently indeed to Concord ; but he washes a Brick. The Cities too murmur out of Weariness of their Calamities. I know not what People join their Whispers, saying, 'tis unreasonable that human Affairs should be jumbled up and down, for the private Resentments, or Ambition of two or three. But believe me, the Furies will conquer Councils never so good. But what Need was there to go to those above ? Are there not Workmen*
N sunt

140 C H A R O N.

sunt fabri apud nos ? with us ? Certainly we
Certe habemus Vulcanum. have Vulcan.

Ch. Pulchre, si quæram æream navim. Right, if I wanted a
brazen Ship.

Al. Aliquis accersetur minimo. Some Body may be sent
for for a small Matter.

Ch. Ita est, sed materia deficit nos. So it is, but Wood fails
us.

Al. Quid audio ? What do I hear ? Is there
nihil silvarum illic ? nothing of Woods there ?

Ch. Etiam nemora quæ fuerant in Elysiis
campis absumpta sunt. Even the Groves which
were in the Elysian Fields
are consumed.

Al. In quem usum tandem ? For what Use pray ?

Ch. Exurendis umbris hæreticorum, adeo
ut nuper coacti simus effodere carbones e vis-
ceribus terræ. For burning the Souls of
Hereticks, so that lately we
were forced to dig Coals out
of the Bowels of the Earth.

Al. Quid ? An non possunt istæ umbrae pu-
niri minore sumptu ? What ? Cannot these Souls
be punished at less Charge ?

Ch. Sic visum est Rhadamantho. So it seemed good to
Rhadamanthus.

Al. Ubi mercatus eris triremem, unde
remiges parabuntur ? When you have bought a
Galley, whence will Rowers
be got ?

Ch. Mercatus

Ch. *Meæ partes sunt tenere clavum; umbræ remigent, si velint trahere.*

My Part is to hold the Helm; let the Souls row, if they will pass over.

Al. *At sunt quæ non didicerunt agere remum.*

But there are some which have not learnt to manage an Oar.

Ch. *Nullus est eximius apud me. Et monarchæ remigant, et cardinales remigant, quisque suam vicem, non minus quam tenues plebei, si didicerint, si non didicerint.*

None is exempted with me. Monarchs too row, and Cardinals row, every Man his Turn, no less than poor Commons, whether they have learnt, or have not learnt.

Al. *Fac tu mercere triremem feliciter dextro Mercurio. Ego non remorabor te amplius. Adferam lætum nuncium orco; sed heus, heus, Charon.*

See you purchase a Galley cheap by the Favour of Mercury. I will not detain you any longer. I will carry this joyful News to Hell; but so ho, so ho, Charon.

Ch. *Quid est?*

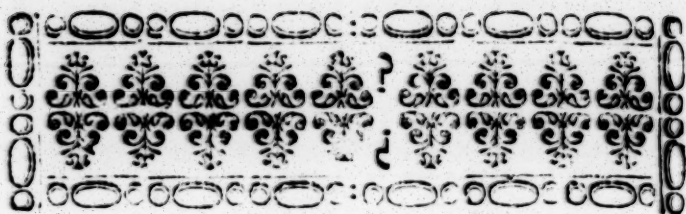
What is the Matter?

Al. *Fac matures reditum, ne turba obruat te mox.*

See you hasten your Return, lest the Crowd should overwhelm you by and by.

Ch. *Imo offendis jam plus quam ducenta millia in ripa, præter illas quæ natant in palude: tamen properabo quantum licebit: dic illis me adfuturum mox.*

Nay you will find already more than two hundred thousand upon the Bank, besides those which are swimming in the Lake; yet I will hasten as much as possible; tell them that I will be with them presently.



OPULENTIA SORDIDA.

UNde es tam
*exsuccus, quasi
 pustas sis rore cum
 cicadis. Videris mihi
 nihil aliud quam sy-
 phar hominis.*

From whence are you so
*void of Juice, as if you
 had been fed with Dew with
 the Grass-hoppers. You
 seem to me nothing else than
 the Skin of a Man.*

B. Apud inferos
*umbrae saturantur mal-
 vac. porro, at ego vixi
 decem menses ubi ne
 id quidem contigit.*

*In Hell Ghosts are fed
 with Mallows and Onions,
 but I have lived ten Months
 where not so much as that
 fell to my Share.*

A. Ubinam quæso
*te, num abreptus in
 navem gulentam?*

*Where I pray you, were
 you carried a-board a Gal-
 ley?*

B. Nequaquam, sed
 Synodii.

No, but at Synodium.

A. Periclitatus es
*batimia in tam opu-
 lenta urbe?*

*Were you in Danger by
 Famine in so rich a City?*

Maxime.

Yes.

A. Quid in causa?
An deerat pecunia?

*What was the Reason?
 Was Money wanting?*

B. Nec

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B. Nec pecunia nec amici. Neither Money nor Friends.

A. Quid erat mali igitur? What was the Misfortune then?

B. Mihi res erat cum hospite Antronio. I had to do with my Landlord Antronius.

A. Cum illo opulento? What that rich Man?

B. Sed sordidissimo. But very sordid.

A. Narras simile monstri. You tell me a Thing like a Prodigy.

A. Minime. Sic divites sunt qui emergunt e summa inopia. No. So rich Men are that rise from extreme Poverty.

A. Quid ita libuit commorari tot menses apud talem hospitem? Why had you such a Mind to stay so many Months with such an Host?

B. Erat quod alligaret, et sic animus erat tunc. There was something that obliged me, and so my Mind was then.

A. Sed dic obsecro, quo apparatu vivit ille? But tell me I pray you, upon what Provision does he live?

B. Dicam, quandoquidem commemorationis actorum laborum solet esse jucunda. I will tell you, seeing the Relation of past Troubles uses to be pleasant.

144 OPULENTIA SORDIDA.

A. Futura est mihi certe.

It will be so to me certainly.

B. Illud incommodi accessit a cælo, cum agerem illic. Boreas spirabat totos tres menses, nisi quod illic rescio quomodo nunquam perseverat ultra octavum diem.

That inconvenience came from Heaven, when I lived there. The North Wind blew whole three Months, but that there I know not how it never continues beyond the eighth Day.

A. Quomodo igitur spirabat totos tres menses?

How then did it blow whole three Months?

B. Sub eum diem mutabat stationem velut ex constituto, sed post octo horas migravit in priorem locum.

About that Day it changed its Station as it were on purpose, but after eight Hours it shifted into its former Place.

A. Ibi opus erat luculento foco tenui corpusculo.

There was Need of a bright Fire for a thin Body.

B. Erat satis ignis, si suppetisset copia lignorum. Sed ne nosset Antronius faceret quid impendii heic, evellebat radices arborum ex rusculis insularibus, neglectas ab aliis. idque fere noctu. Ex his nondum bene siccis ignis succubatur, non absque fumo,

There was enough of Fire, if there had been Plenty of Wood. But lest our Antronius should be at any Charge here, he pulled up the Roots of Trees out of some Grounds in the Islands, neglected by others, and that commonly in the Night. Out of these not yet well dry a Fire was made, not without Smoak, sed

OPULENTIA SORDIDA. 145

sed sine flamma, non
qui calefaceret, sed
dici vere esse nullum
ignem ibi. Unicus
autem ignis durabat
totum diem, adeo
temperatum erat in-
cendium.

but without Flame, not that
effect, that it could not be
said truly that there was no
Fire there. And one Fire
lasted the whole Day, so mo-
derate was the Burning.

A. Erat durum hy-
bernare illic.

It was hard to Winter
there.

B. Imo erat multo
durius æstivare.

Nay it was much harder
to Summer.

A. Qui sic ?

How so ?

B. Quoniam ea do-
mus habebat tantum
pulicum et cimum, ut
nec licuerit esse quie-
tum interdiu, nec ca-
pere somnum noctu.

Because that House had
so many Fleas and Gnats,
that it was neither possible to
be quiet by Day, nor take
Rest by Night.

A. Miseras divitias !

Miserable Riches !

B. Præsertim in hoc
genere pecoris.

Especially in this Kind of
Cattle.

A. Oportet scemi-
nas esse ignavas illic.

The Women must be idle
there.

B. Latitant, nec
versantur inter viros :
ita fit ut illic sceminæ
sint nihil aliud quam
sceminæ : et ea mini-

They lie hid, nor do
they converse amongst the
Men : So it comes to pass that
there Women are nothing
else but Women ; and those
sterile

146 OPULENTIA SORDIDA.

*Baria desunt viris, aug-
solent suppeditari ab
eo sexu.*

*Services are wanting to the
men, and are supplied by that Sex.*

*A. Sed non pigebat
Antronium tractatio-
nis ?*

*But was not Antronius
weary of that Treatment ?*

*B. Nihil erat dul-
ce illi educato in bu-
jusmodi sordibus præ-
ter lucrum : habita-
vit ubi vis potius quam
domi, negotiabatur in
omni re. Scis autem
eam urbem esse mer-
curialem præ cæteris.
Ille nobilis pictor exi-
stimavit deplorandum,
si dies abiisset absque
linea. Antronius de-
plorabat longe magis,
si dies præteriiisset abs-
que lucro ; quod si
quando evenisset, quæ-
rebat Mercurium domi.*

*Nothing was pleasant
to him brought up in such
Nastiness but Gain : He
lived any where rather
than at Home ; he traded
in every Thing. And you
know that City is busied in
Trade above others. That
noble Painter thought it a
Thing to be lamented, if a
Day passed without a Stroke.
Antronius lamented it much
more, if a Day passed with-
out Gain, which is at any
Time it happened he sought
Gain at Home.*

A. Quid faciebat ?

What did he do ?

*B. Habebat cister-
nam in ædibus, ex
more ejus civitatis.
Illic hauriebat ali-
quot fitulas aquæ, et
infundebat in vinaria
vasa. Hæc erat certum
lucrum.*

*He had a Cistern in his
House, according to the Cu-
stom of that City. There
he drew some Buckets of
Water, and poured them into
the Wine Vessels. Here was
certain Gain.*

A. For-

OPULENTIA SORDIDA. 147

A. Fortasse vinumerat æquo vehementius.

Perhaps the Wine was too strong.

B. Imo erat plus quam vappa; nam nunquam emebat vinum nisi corruptum, quo emeret minoris. Ne quid ex eo periret, subinde miscebat fæces decem annorum, volvens ac revolvens omnia, quo videretur mustum: neque enim ille passus fuisset ullam micam fæcis perire.

Nay it was more than dead Drink, for he never bought Wine unless it was corrupted, that he might buy it cheaper. Lest any of it should be lost, now and then he mixed Dregs of ten Years old, rumbling and jumbling all together, that it might seem new Wine. For he would not have suffered any Bit of Dregs to be lost.

A. At si qua fides medicis, tale vinum gignit calculos vesicæ.

But of any Credit must be given to the Doctors, such Wine breeds the Stone of the Bladder.

B. Non erant medici; nam erat nullus annus in ea domo tam felix, quin unus atque alter periret calculo. Neque ille horrebat funestam domum.

They were not Doctors; for there was no Year in that House so happy, but one and another died of the Stone. Nor did he dread a mournful House.

A. Non?

No?

B. Colligebat etiam vestigial a mortuis; nec aspernabatur lucellum quamvis exiguum.

He collected also Tribute of the Dead; nor did he despise Gain, though never so small.

A. Dicis furtum.

You speak of Theft.

B. Ne-

148 OPULENTIA SORDIDA.

B. *Negotiatores vocant lucrum.*

Tradesmen call it Gain.

A. *Quid interea bibebat Antronius?*

What in the mean Time drank Antronius?

B. *Idem neſar ferme.*

The ſame Neſar commonly.

A. *Non ſenſit malum?*

Did he perceive no Harm?

B. *Erat durus, qui poſſet eſſe vel ſænum, et, ut dixi, fuerat educatus a teneris annis in talibus deliciis. Exſtimabat nihil certius hoc lucro.*

He was hard, who could eat even Hay, and, as I ſaid, he had been brought up from his tender Years in ſuch Dainties. He looked upon nothing more certain than this Gain.

A. *Quid ita?*

Why ſo?

B. *Si ſupputes uxorem, filios, filiam, generum, operas, et famulas, alebat domi triginta tria corpora. Jam quo dilutius vinum erat, hoc parcius bib. batur, et ſerius exhauriebatur. Hic ſubducito mihi, quum non panitendam ſummam ſitula aque addita in ſingulos dies conficiat in annum.*

If you reckon his Wife, Sons, Daughter, Son-in-Law, Work-Folks, and Maids, he maintained at Home thirty three Bodies. Now by how much the weaker the Wine was, by ſo much the more ſparingly it was drank, and the later it was drawn off. Here reckon for me, what a conſiderable Sum a Bucket of Water added for every Day would make in a Year.

A. *O ſordes!*

O Sneakingneſs!

B. *At-*

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B. Atqui non minus compendii redibat ex pane. But no less Profit arose from the Bread.

A. Quo pacto? How?

B. Emebat vitiatum triticum, quod alius nolisset emere. Heic præsens lucrum statim, quod emebat minoris. Cæterum medicabatur vitio arte. He bought spoil'd Wheat, which another would not buy. Here was present Gain immediately, because he bought it cheaper. But he cured the Fault by Art.

Qua tandem? What pray?

B. Est genus argillæ non dissimile frumento, quo videmus equos delectari, dum et arrodunt parietes, et bibunt libentius ex lacunis turbidis ea argilla. Admiscebat tertiam partem ejus terræ. There is a Sort of Clay not unlike Meal, with which we see Horses are pleased, whilst they both gnaw Walls, and drink more willingly out of Ditches muddled with that Clay. He mixed a third Part of that Earth.

A. Est istuc medicari? Is that curing?

B. Certe vitium tritici minus sentiebatur. An putas hoc lucrum quoque aspernandum? Adde jam aliud stratagemata: subigebat panem domi, nec id crebrius, etiam æstate, quam bis in mense. Certainly the Fault of the Wheat was less perceived. Do you think this Gain also to be despised? Add now another Stratagem: He made his Bread at Home, and that not oftener, even in Summer, than twice in a Month.

A. If-

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A. Istuc est appo-
nere lapides non panes.

That is to serve up
Stones, not Loaves.

B. Aut si quid est
durius lapide. Sed
remedium erat paratum
huic malo quoque.

Or if any Thing be
harder than a Stone. But
a Remedy was provided for
this Evil too.

A. Quodnam ?

What ?

B. Macerabant frag-
menta panis vino im-
mersa cyathis.

They soaked Pieces of
Bread in Wine, being dip-
ped in the Glasses.

A. Labra habebant
similes lactucas. Sed
ferebant operæ talem
tractationem ?

Lips had like Lettices.
But did the Work folks bear
with such Treatment ?

B. Primum narra-
bo apparatus prima-
tum ejus familiæ, quo
divines facilius quo-
modo operæ tracten-
tur.

First I will tell you the
Provision of the principal
Persons of his Family, that
you may guess the more
easily how the Work folks
are treated.

A. Cupio audire.

I desire to hear.

B. Erat nulla men-
tio illic de jentaculo.
Prandium d fereba-
tur fere in primam
horam a meridie.

There was no Mention
there of Breakfast. Dinner
was put off commonly 'till the
first Hour after Noon.

A. Quamobrem ?

What for ?

B. Antronus pater-
familias expectabatur:

Antronus the Master of
the Family was waited
Ca.

OPULENTIA SORDIDA. 151

*Cenabatur interdum
ad decimam horam.*

*for. We supped sometimes
at the tenth Hour.*

A. At tu solebas esse impatientior inedia.

But you used to be more impatient under fasting.

B. Eoque subinde clamabam ad Orthrogonum generum Antronii (nam agebamus in eodem conclavi) heus Orthrogone, non cenatur hodie apud Synodos? Respondit commode Antronium adfuturum brevi. Cum viderem nihil apparari, et stomachus latraret; Heus, inquam, Orthrogone, erit pereundum fame hodie? Excusabat horam, aut aliquid simile. Cum non ferrum latratum stomachi, interpellabam occupatum rursus. Quid futurum est? inquam, eritne moriendum fame? Ubi jam Orthrogonus consumpisset omnem tergiversationem, abiit ad famulos, jussitque mensam adornari. Tandem cum nec Antronius rediret, nec quidquam appareretur, Orthrogonus victus mis

And therefore now and then I cried out to Orthrogonus, Son-in-Law of Antronius, (for we were in the same Room) So ho Orthrogonus, do they not sup To day amongst the Synodians? He answered softly, that Antronius would come presently. When I saw nothing got ready, and my Stomach barked: So ho, I say, Orthrogonus, must we perish with Famine To-day? He alledged in Excuse the Hour, or some like Thing. When I could not bear the barking of my Stomach, I interrupted him being busy again. What will become of us? say I, must we die of Hunger? When now Orthrogonus had spent all his Excuses, he went to the Servants, and ordered the Table to be spread. At length when neither Antronius returned, nor any thing was got ready, Orthrogonus being prevailed upon by my Reproaches, went down to his

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convictiis, descendebat ad uxorem, socrum, ac liberos, clamitans, ut appararent cœnam.

Wife, Mother-in-Law, and Children, crying out, that they should make ready Supper.

A. Nunc saltem expecto cœnam.

Now however I expect the Supper.

B. Ne propera. Tandem claudus famulus prodibat præfectus ei negotio, non admodum dissimilis Vulcano; infernit mensam linteo. Ea prima spes cœnæ. Tandem post longam vociferationem, vitæ phialæ afferuntur cum aqua limpida sane.

Be not hasty. At length a lame Servant came out appointed for that Business, not very unlike Vulcan; he covers the Table with a Cloth. That was the first Hope of Supper. At last, after long shouting, Glass Vials are brought, with Water clear indeed.

A. Altera spes cœnæ.

Another Hope of Supper.

B. Ne propera, inquam. Rursus post atroces clamores, phiala plena istius fœculenti nectaris adfertur.

Do not hasten, I say. Again, after fierce Clamours, a Vial full of that dreggy Nectar is brought.

A. O bene factum!

O well done!

B. Sed sine pane. Nihil periculi adhuc. Nemo famelicus bibit tale vinum lubens. Clamatum est iterum usque ad ravim. Tum

But without Bread. Nothing of Danger yet. No hungry Body drinks such Wine willingly. I shouted again even to Hoarseness. Then at last that Bread is demum

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demum ille panis apponitur, quem ursus vix frangeret dentibus. *set on, which a Bear could scarce break with his Teeth.*

A. Certe jam confutum est vitæ.

However now Provision is made for Life.

A. Sub multam noctem tandem Antro-
nius venit, tere hoc in-
auspicatissimo præ-
mio, ut diceret stoma-
chum sibi dolere.

*Late at Night at last An-
tronius comes, commonly
with this most unlucky
Preface, that he said his
Stomach was out of Order.*

A. Quid mali au-
spicii hic?

What ill Luck was here?

B. Quia tunc erat
nihil quod ederetur.

*Because then there was
nothing to eat.*

A. Dolebat reve-
ra?

*Was it out of Order in-
deed?*

B. Adeo ut solus
devoratus fuerit tres
capos, si quis dedisset
gratis.

*So much that he alone
could have eaten three Ca-
pons, if any one would have
given them for nothing.*

A. Expecto convi-
vium.

I wait for the Feast.

B. Primum putina
cum fabacea farina op-
ponebatur illi, quod ge-
nus opsenii venditur
illic tenuibus. Aiebat
se uti hoc remedio
adversus omne genus
morbi.

*First a Dish with Bean
Meal was served up for him,
which Kind of Victuals is
sold there to the Poor. He
said he used this Remedy
against every Kind of Dis-
ease.*

O 3

A. Quot

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A. *Quot convivæ
cratis?*

How many *Guests* were
you?

B. Interdum octo
aut novem. Inter quos
erat ille doctus Ver-
pius, quem arbitror
non ignotum tibi; et
major natus filius.

Sometimes *eight* or *nine*.
Amongst whom was that
learned *Man* *Verpius*,
who I think is not unknown
to you; and his elder Son.

B. Quid apponiba-
tur illis?

What was served up to
them?

B. An non satis est
frugum hominibus, quod
Melchisedech obtulit
Abraham victori quia-
que regum?

Is not that enough for
moderate *Men*, which *Mel-
chisedech* offered to *Abraham*
the Conqueror of five
Kings?

A. Nihil opsonii
igitur?

Nothing of other *Vidu-
als* then?

B. Erat nonnihil.

There was something.

A. Quodnam?

What?

B. Memini nos fu-
isse novem convivæ
numero in mensa, cum
numerarem non nisi
septem foliola lactuæ
innatantia aceto, sed
absque oleo.

I remember we were
nine *Guests* in Number at
Table, when I counted but
seven little *Leaves* of *Let-
tice* swimming in *Vinegar*,
but without *Oil*.

A. Devorabat ille
igitur suas fabas so-
lus?

Did he devour then his
Beans by himself?

B. Eme-

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B. Emerat *vix semibolo*, nec tamen vetabat, si quis affidens proxime vellet gustare; sed videbatur incivile eripere suum cibum languido.

He had bought them for scarce a Farthing, nor yet did he forbid it, if any one sitting next him had a Mind to taste; but it seemed uncivil to take his *Viſuals* from the sick Man.

A. Secabantur folia, quemadmodum proverbium meminit de cumino?

Were the Leaves cut, as the Proverb makes Mention of Cumin?

B. Non; sed lactucis absumptis a primoribus, reliqui immergebant panem aceto.

No; but the Lettices being eat up by the chief Persons, the rest dipp'd their Bread in the Vinegar.

A. Quid autem post septem folia?

But what after the seven Leaves?

B. Quid nisi caseus, clausula conviviorum?

What but Cheese, the Conclusion of Feasts?

A. Hiccinne erat perpetuus apparatus?

Was this his perpetual Provision?

B. Propemodum; nisi quod interdum, si expertus fuisset Mercurium propitium, eo die erat paulo profusior.

Almost; but that sometimes, if he had found Mercury favourable, that Day he was a little more profuse.

A. Quid tum?

What then?

B. Jubebat tres recentes novas emi uno

He ordered three fresh Branches of Grapes to be
O 3 num-

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nummulo *aereo*. Ea
res *exhilarabat* totam
familiam.

bought with one little Piece
of Money of Brass. That
Thing rejoiced the whole
Family.

A. Quidni?

Why not?

B. Id duntaxat eo
tempore, cum esset sum-
ma vilitas *uvarum* ibi.

That only at that Time,
when there is a very great
Cheapness of Grapes there.

A. Proin profunde-
bat nihil extra autum-
num?

Wherefore did he spend
nothing out of Autumn?

B. Profundebat.
Sunt illic *naviculato-
res*, qui *hauriunt*
quoddam minutum
genus *concharum*, po-
tissimum *e latrinis*.
Hi significant certo
clamore quid habeant
venale. Interdum ju-
bebat *emi* ab his *dimi-
dio* nummuli, quem
illi appellant *Baga-
thinum*. Tam vero
dixisses esse nuptias in
ea familia. Nam erat
opus igni, licet *perco-
quantur* celerrime.
Atque haec quidem
post *caseum* loco *bella-
riorum*.

He did spend. There are
there Boatmen, who take a
certain little Sort of Shell-
Fish, chiefly out of the
Sewers. These give Notice
by a certain Cry what they
have to sell. Sometimes he
ordered some to be bought
of them for Half a Piece
of Money, which they call
Bagathinus. But then you
would have said that there
was a Wedding in that Fa-
mily. For there was Need
of a Fire, altho' they be boiled
very quickly. And these
were indeed after the Cheese
instead of Sweetmeats.

A. Bella *bellaria*
mehercle. Sed nihil

Pretty Sweetmeats in-
deed. But was no Flesh
car-

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carnium apponeba- served up ever, or
tur *urquam*, aut *pis-* Fish?
cium?

B. Tandem *visus* At last being overcome
meis clamoribus, *cæ-* with my Clamours, be begun
pit esse *splendidior*. to be more splendid. But as
Quoties autem *vole-* often as he had a Mind to
bat videri *Lucullus*, seem a *Lucullus*, these com-
hi ferme erant *mis-* monly were his *Dishes*.
fus.

A. Istuc vero lu- That indeed I would
bens audiero. willingly hear.

B. Primo loco *juf-* In the first Place a *Broth*
culum dabatur, *quod* was given us, *which* they,
illi, *nescio* ob quam I know not for what Cause,
causam, appellant *mi-* call *Ministra*.
nistram.

A. Lautum opinor. Dainty I suppose.

B. Conditum *his* Seasoned with these *Spices*.
aromatibus. *Cacabus* A Kettle is set upon
*admo-*vetur igni *plenus* the Fire full of Water,
aqua, *conji-*cunt in e- they throw into it some
um aliquot *fragmenta* Pieces of Cheese made of
casei bubulini, qui jam Cow's Milk, which long
olim induruit in sax- before was grown as hard
um. Nam opus est as a Stone. For there is
bona securi ad *defrin-* Need of a good Ax to
gendum *aliquid*. Cum break any Thing off.
ea fragmenta cæperint When these Fragments be-
solvi tepore aquæ, gin to be dissolved by the
insufficiunt eam, ne pos- Warmth of the Water,
sit dici mera aqua, they give it a Taste, that
it cannot be called meer
Pre-

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Præparant floma-
chum hoc jusculo.

Water. They prepare the
Stomach with this Broth.

A. *Dignum* suibus.

Fit for Swine.

B. *Dein paulum*
carnium de ventre ve-
teris vaccæ apponitur,
sed elixum ante quin-
decim dies.

Then a little Flesh of
Tripe of an old Cow is ser-
ved up, but boiled fifteen
Days before.

A. *Fætet igitur.*

It stinks then.

B. *Maxime, sed re-*
medium adhibetur.

Yes, but a Remedy is
applied.

A. *Quodnam?*

What?

B. *Dicam, sed ve-*
reor ne imiteris.

I will tell you, but I fear
lest you should imitate it.

A. *Scilicet.*

Yes.

B. *Miscent ovum*
calefactæ aquæ; eo
jure perfundunt car-
nem; ita oculi fal-
luntur magis quam
nares. Nam fætor e-
rumpit per omnia. Si
dies requirit esum
piscium, interdum tres
auratæ apponuntur,
nec hæ magnæ, cum
sint septem aut octo
convivæ.

They mix an Egg with
warm Water; with that
Sauce they sprinkle the
Flesh; so the Eyes are
deceived more than the
Nostrils. For the Stink
breaks through all. If
the Day requires the Eat-
ing of Fish, sometimes
three Giltheads are served
up, nor these great ones,
when there are seven or
eight Guests.

A. *Nihil præterea?*

Nothing besides?

B. Ni-

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B. Nihil nisi ille Nothing but that stony
saxeus caseus. Cheese.

A. Narras mihi novum Lucullum : sed qui potuit tam exilis apparatus sufficere tot convivis, præsertim re-
fectis nullo jentaculo? You tell me of a new Lucullus : But how could such slender Provision suffice so many Guests, especially refreshed with no Breakfast?

B. Imo ne sis insciens, socrus, nurus, minor natu filius, famula, et aliquot parvuli alebantur ex reliquiis ejus convivii. Nay that you may not be ignorant, a Mother-in-Law, a Daughter-in-Law, the younger Son, a Maid, and some little ones were fed out of the Remains of that Meal.

A. Tu quidem auxisti meam admirationem, non ademisti. You indeed have increased my Admiration, not taken it away.

B. Vix possum describere istuc tibi, nisi prius depinxero ordinem convivii. I can hardly describe that to you, unless first I paint the Order of the Feast.

A. Pinge igitur. Paint it then.

B. Antronus obtinebat primum locum, nisi quod ego sedebam dexter illi, velut extraordinarius. E regione Antronii Orthrogonus ; Verpius affidebat Orthrogono. Strategus Antronus had the first Place, but that I sat upon his Right Hand, as an extraordinary Person. Over-against Antronus Orthrogonus ; Verpius sat by Orthrogonus. Strategus by Nation a Greek, by Ver-

Gre-

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Græcus Verpio. Natu major filius affidebat finifter Antronio. Si quis convivia accessit, locus dabatur pro dignitate. Primum erat minimum periculi vel discriminis de jure; nisi quod fragmenta casei bubulinatabant in discis procerum. Cæterum quoddam vallum fiebat ex ferme quatuor phialis vini aquæque, ut nemo possit attingere quod erat appositum, præter tres, ante quos patina stabat; nisi quis sustinisset esse impudentissimus, et transilire septa. Nec tamen ea patina manebat diu, sed tollebatur mox, ut aliquid superesset familiæ.

A. Quid igitur edebant reliqui?

B. Deliciabantur suomore.

A. Qui?

B. Macerabant illum argillaceum panem vino vetustissimæ facis.

pius. His eldest Son sat on the Left Hand of Antronius. If any Guest came in, a Place was given him according to his Worth. First there was very little of Danger or Hazard as to the Broth; but that Pieces of Cheese made of Cow's Milk swam in the Dishes of the great Folks. But a certain Rampart was made out of commonly four Vials of Wine and Water, that no Body could touch what was served up, besides three, before whom the Dish stood; unless any one would have endured to be very impudent, and to leap over the Hedge. Nor yet did that Dish stay long, but was taken away presently, that something might be left for the Family.

What then did the rest eat?

They feasted after their Fashion.

How?

They soaked that Clay Bread in Wine of very old Dregs.

A. Tale

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A. Tale convivium oportuit esse perbreve. Such a Feast must have been very short.

B. Frequenter prolixius hora. Often longer than an Hour.

A. Qui potuit? How could it?

B. Sublatis mox, ut dixi, quæ non carebant periculo, caseus apponebatur, unde erat nullum periculum, ne quisquam abraderet quidquam escario cultello. Illa præclara fæx manebat, et suus cujusque panis. Atque fabulæ miscebantur tuto inter hæc bel-laria. Interim senatus fœminarum prande-bat. These Things being taken away presently, as I said, which did not want Danger, the Cheese was set on, from whence there was no Danger, lest any one should scrape any Thing with an eating Knife. That famous Dregs staid, and every one's Bread. And Stories were mixed safely amongst these Sweetmeats. In the mean time the Parliament of Women dined.

A. Quid operæ interim? What did the Work-Folks in the mean Time?

B. Habebant nihil commune nobiscum; prandebant ac cenabant suis horis. They had nothing common with us; they dined and supped at their own Hours.

A. Verum cujusmodi apparatus? But of what Sort was the Provision?

B. Istuc est tuum divinare. That is your Part to guess.

A. At

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A. At *bora* vix sufficit Germanis in jentaculum, tantundem in merendam, *seſ-* quihora in prandium, *duæ* horæ in cœnam; ac *nifi* expleantur *af-* fatim eleganti vino, bonis carnibus ac piſcibus, deferunt patrum, ac fugiunt in bellum.

B. Cuique genti eſt ſuus mos. Itali impendunt minimum gulæ, malunt pecuniamquam voluptatem; et ſunt ſobrii natura quoque, non ſolum inſtituto.

A. Nunc profeſſo non miror te rediſſe nobis tam exilem, ſed demiror te rediſſe omnino vivum, præſertim cum aſſueviſſes antea capis, perdicibus, tur- turibus, et phœſianis.

B. Plane perieram, *nifi* remedium reper- tum fuiſſet.

A. Res male agitur, ubi eſt opus tot reme- diis.

But an Hour hardly ſuf- fices the Germans for Break- faſt, as much for Drinking, an Hour and a Half for Dinner, two Hours for Supper; and unleſs they be filled plentifully with fine Wine, good Fleſh and Fiſh, they forſake their Maſter, and fly into the War.

Every Nation has its own Way. The Italians beſtow very little upon the Throat, they had rather have Money than Pleaſure; and they are ſober by Nature too, not only by Cuſtom.

Now truly I do not wonder that you are re- turned to us ſo thin, but I wonder that you are re- turned at all alive, eſpe- cially when you were accuſtomed before to Capons, Partridges, Pigeons, and Pheasants.

I had certainly periſhed, unleſs a Remedy had been found out.

The Matter is ill mana- ged, where there is Need of ſo many Remedies.

B. Ef-

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B. Effeceram ut quarta pars pulli elixi daretur mihi jam languescenti, in singula convivium.

I had prevailed *that* a fourth *Part* of a Pullet boiled should be given *me* now languishing, for every Meal.

A. Nunc incipies vivere.

Now you *will* begin to live.

B. Non admodum. Exiguus pullus emebatur, ne multum impenderetur; cujusmodi sex non sufficerent uni Polono boni stomachi in jentaculum. Nec dabant cibum empto, ne esset quid impendii. Quare ala aut poples enecti macie, et semivivi coquebatur. Jecur dabatur filio Orthrogoni infanti. Mulieres autem ebibebant jus semel atque iterum, nova aqua infusa subinde. Itaque poples veniebat ad me sicciior pumice, et incipidior quovis putri ligno. Jus erat nihil nisi mera aqua.

Not very much. A small Pullet was bought; lest much should be expended; of which Sort six would not suffice one Polander of a good Stomach for Breakfast. Nor did they give Meat to it when bought, *that* there might not be any thing of Charge. Wherefore a Wing or a Leg of it mortify'd with Leannoss, and half alive, was boiled. The Liver was given to the Son of Orthrogonus an Infant. But the Women sup'd of the Broth once and again, new Water being poured in now and then. Wherefore the Leg came to me drier than a Pumice-Stone, and more insipid than any rotten Wood. The Broth was nothing but meer Water.

A. Et tamen audio genus avium esse illic copiosissimum, et elegans et vile.

And yet I hear *that* Fowl is there very plentiful, and fine and cheap.

P

B. Est

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B. Est prorsus, sed pecunia est carior illis. It is indeed, but Money is dearer to them.

A. Dedisti satis pænarum, etiamsi occidisses Romanum Pontificem, aut si minxisses ad sepulchrum divi Petri. You have suffered Punishment enough, although you had killed the Roman Pontiff, or if you had pissed against the Sepulchre of St. Peter.

B. Sed audi reliquum fabulæ. Scis esse in quaque hebdomade quinque dies, quibus vescimur carnibus. But hear the rest of the Story. You know there are in every Week five Days, upon which we eat Flesh.

A. Nimirum. Yes.

B. Itaque emebant duntaxat duos pullos. Die Jovis fingebant se oblitos emere, ne vel asspicerent totum pullum eo die, vel aliquid superesset. Wherefore they bought only two Pullets. On Thursday they pretended they forgot to buy one, lest either they should serve up a whole Pullet that Day, or something should be left.

A. Næ iste Antro-nius sperat Plauti-num Euctionem. Sed quò remedio consulebas vitæ piscariis diebus? Truly that Antro-nius outdoes Plautus's Eucio. But by what Remedy did you provide for Life on Fish Days?

B. Dederam negotium cuidam amico, ut emeret tria ova mihi necesse est in singulis I gave a Charge to a certain Friend, that he should buy three Eggs for me with my own Money for
los

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los dies, duo in prandium, unum in cenam. Sed heic quoque feminae pro recentibus care emptis supponebant semiputria. Ut crederem praeculare mecum actus, si esset unum ex tribus quod posset edi. Tandem emeram et utrem purioris vini mea pecunia: ceterum mulieres effusa sera, intra paucos dies exsorbuerunt, Antronio non admodum irato.

A. Itane nullus erat illic, qui miseresceret tui?

B. Miseresceret! Imo videbar illis quispium gluto et belluo, qui unus devorarem tantum ciborum. Itaque Orthogonus admonebat me julidum: habere rationem ejus regionis; et consulere meae incolumitati; et commemorabat aliquot nostrates, quibus edocuit conciliosse illi aut mortem, aut aliquem gravissimum morbum.

every Day, two for Dinner, one for Supper. But here likewise the Women for fresh ones dear bought put me half rotten ones. That I thought they dealt well with me, if there was one of three that could be eaten. At length I bought likewise a Cag of purer Wine with my own Money; but the Women having broken the Lock, in a few Days drank it off, Antronius not being very angry.

Ay, was there none there that pitied you?

Pitied! Now I seemed to them some Glutton, and a Gormandizer, who alone devoured so much Meat. Therefore Orthogonus advised me now and then, to have a Regard to that Country, and take Care of my Security; and he mentioned some of our Countrymen, upon whom Gluttony had brought there either Death, or some very grievous Distemper. When he saw me prop up my poor Body with some Dainties

P 2 Curs

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Cum i videret me ful-
cire corpusculum qui-
busdam deliciis, quas
pharmacopœ vendi-
tant illic ex pineis
nucleis, aut peponum,
melonumque, fractam
et assiduis laboribus,
et inedia et jam etiam
morbo, subornat medi-
cum amicum mihi ac
familiarem, ut per-
suadeat moderationem
victus. Egit hoc me-
cum diligenter; max-
que sensu subornatum,
nec respondi tamen.
Cum ageret i sen me-
cum accuratius, ite
fueret suum admo-
nendi, Dic mihi, in-
quam, egregie vir, lo-
queris iphœc serio an
joco? Serio inquit.
Quid igitur fudas ut
faciis? Abstine a
cœni in totum; et
adde vino, ut mini-
mum, dimidium a-
que. Risi pœclarum
consilium. Si cupis me
extinctum, esset mors
huic corpusculo, et
raro et exili, et subti-
lissimis spiritibus, ab-
stinere vel semel a
cana. Habeo id com-
pertum toties ipsa re,

which the Apothecaries sell
there of Pine-Kernels, or
of Cucumbers, and Melons,
being broke both with
continual Fatigues and
Fasting, and now also with
a Dysentery, he procures a
Doctor, a Friend to me and
Acquaintance, to persuade
me to a Moderation of Diet.
He treated upon this with
me diligently, and pre-
sently I perceived he was
put upon it, yet I did not
answer. When he treated
upon the same Thing with
me more accurately, and
did not make an End of
advising me, Tell me, say
I, excellent Sir, do you
say those Things in Earnest,
or in Jest? In Earnest, says
he. What then do you ad-
vise me to do? Abstain
from Suppers altogether;
and add to your Wine, at
least, half Water. I
laugh'd at his famous Ad-
vice. If you desire to have
me dead, it would be
Death to this poor Body,
both thin and spare, and
of very subtle Spirits, to
abstain but once from Sup-
per. I have found that so
often by Experience, that I
have no Mind to try again.
And what do you think
ut

ut non libeat experiri iterum. Quid autem censes futurum, si sic pransus temperem a caena? Et jubes aquam addi tali vino? Quasi non praestaret bibere puram aquam quam saeculentam. Nec dubito quin Orthrogonus jufferit te loqui haec. Medicus subrisit, ac mitigavit consilium. Non loquor haec, inquit, doctissime Gilberte, quod arceam te a caenis in totum: licebit gustare ovum et bibere semel, sic enim ipse vivo. Ovum coquitur in caenam, capio inde dimidium vitelli, de reliquum filio, mox hausto semicyatho vini, studeo in multam noctem.

A. Nam medicus pradicabat istaec vera?

B. Verissima. Nam ipse ambulans forte per viam redibam a sacro, et comes admonerat medicam habitare illic; libuit videre illius regnum, erat autem dominicus

would be, if when I have so dined I should abstain from Supper? And do you order Water to be added to such Wine? As tho' it were not better to drink pure Water than druggs. Nor do I doubt but Orthrogonus bid you say this. The Doctor smiled, and qualified his Advice. I do not say these Things, quoth he, most learned Gilbert, that I would restrain you from Suppers altogether; you may taste an Egg, and drink once; for so I myself live. An Egg is boiled for Supper, I take from thence half of the Yolk, I give the rest to my Son, by and by having drank half a Glass of Wine, I study till late at Night.

Did the Doctor say these Things truly?

Very truly. For I myself walking by chance along the Street, was coming from Prayers; and my Companion had told me that the Doctor lived there; I had a Mind to see his Kingdom, and it was the
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dies : *pulsavi fores, aperta sunt, ascendi, offendo medicum prandentem cum filio, et eodem famulo : apparatus erant duo ova, nihil præterea.*

A. Homines oportuit esse *exsangues.*

B. Imo ambo erant *pulchre habito corpore, vivido ac rubido colore, lætis oculis.*

A. Est *atque* credibile.

B. At ego narro *compertissima.* Nec ille solus vivit *ad istum modum,* sed complures alii, et clari imaginibus, et re lautæ. *Polyphagia et potestas, crede mihi, est res confectæ nix, non naturæ.* Si quis *effusecat paulatim, proficit eo tandem, ut faciat idem quod Milo, qui absumsit totum bovem eodem die.*

A. Immortalem Deum! Si hoc fieri po-

Lord's Day : I knocked at the Door, it was opened ; I went up, I find the Doctor dining with his Son, and the same his Servant : The Provision was two Eggs, nothing besides.

The Men must have been *void of Blood.*

Nay both were of a good like Body, of a lively and ruddy Colour, with chearful Eyes.

It is scarce credible.

But I tell you Things I know very well. Nor does he alone live after that Manner, but many others, both nobly descended, and of a good Estate. Much Eating and much Drinking, believe me, is a Thing of Custom, not Nature : If any one would use himself by Degrees, he would improve to that Degree at last, that he might do the same that Milo did, who eat up a whole Ox in the same Day.

Immortal God! If it be possible to maintain *longitudinem*

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letudinem tam parvo victu, quantum impendiorum perit Germanis, Anglis, Danis, et Polonis?

one's Health with so little Victuals, how much Charge is lost by the Germans, English, Danes, and Poles?

B. Plurimum haud dubie, et quidem non sine gravi detrimento tum valetudinis, tum ingenii.

Very much no doubt, and indeed not without grievous Prejudice both to the Health, and also to a Man's Parts.

A. Sed quid obstabat quo minus ille victus sufficeret tibi?

But what hindered that Diet would not suffice you?

B. Quia assueveram diversis, et erat serum eam mutare consuetudinem; quanquam exiguitas ciborum non tam offendebat me quam corruptio. Duo ova poterant sufficere, si fuissent recens nata: cyathus vini erat satis, nisi vapida fœx daretur pro vino: dimidium panis aufferet, nisi argilla daretur pro pane.

Because I had been accustomed to different Things, and it was too late then to change a Custom; altho' the small Quantity of the Victuals did not so much offend me as the Corruption. Two Eggs might have sufficed, if they had been new laid: A Glass of Wine was enough, but that dead Dregs was given me for Wine: Half a Loaf would have fed me, but that Clay was given me for Bread.

A. Antronium esse adeo sordidum in tantis opibus!

That Antronius should be so sordid in so much Wealth!

B. Arbitrer ejus censum non fuisse in-

I believe his Estate was not less than eighty thou-
tra

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tra octoginta millia ducatorum. Nec erat ullus annus, quo lucrum mille ducatorum non accederet, ut dicam parcissime.

and Ducats. Nor was there any Year, in which the Gain of a thousand Ducats was not added to it, to speak very sparingly.

A. Sed num juvenes illi, quibus hæc parabantur, utebantur eadem parsimonia?

But whether or no did the young Men, for whom this was provided, use the same Frugality?

B. Utebantur, sed domi duntaxat; foris liguriebant, scortabantur, ludebant alea. Cunque pater gravaretur impendere teruncium in gratiam honestissimorum convivarum, juvenes perdebant interdum sexaginta ducatos una nocte alea.

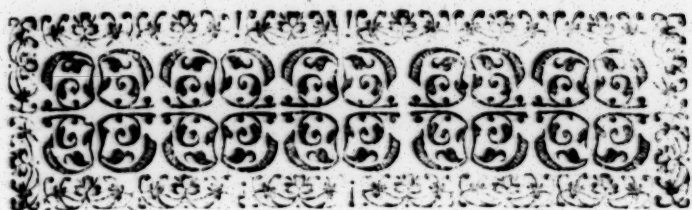
They did use it, but at home only; abroad they fared daintily, whored, played at Dice: And whereas the Father thought much to expend a Farthing on the Account of the most honourable Guests, the young Fellows lost sometimes sixty Ducats in one Night at Dice.

A. Sic solent perire quæ corraduntur foribus. Verum in columis et tantis periculis, quo te confers?

So that uses to be lost, which is scraped together by Covetousness. But now that you are escaped out of so great Dangers, whither do you betake yourself?

B. Ad vetustissimum contubernium Gallorum, sarturus quod dispendii factum est illic.

To a very old Club of French Men, to make up what Loss I suffered there.



DILUCULUM.

A. **H**ODIE *vo-*
lunt te
 conventum, *sed* nega-
 baris *esse* domi.

TO Day I *was* desi-
 rous to have met
 with you, *but* you were de-
 nied to be at Home.

B. Non mentiti
 sunt omnino. Non
 eram *quidem* tibi, *sed*
 eram *tum* mihi maxi-
 me.

They did not lye *altoge-*
ther. I was not *indeed* for
 you, *but* I was *then* for my-
 self very much.

A. Quid *ænigmatis*
 est *istud*?

What Riddle is *that*?

B. Nosti *illud* ve-
 tus *proverbi* m, Non
 dormio *omnibus*. Nec
 jocus *Nasicae* fugit te,
 cui volenti *invisere*
 familiarem *Ennium*,
 cum *ancilla* *jussu* *heri*,
 negasset *esse* domi;
Nasica sensit et disces-
 sit. *Cæterum* ubi *En-*
nium *vicissim* *ingressus*
domum *Nasicae*, *roga-*
ret *puerum* *num* *esset*

You know *that* old
Proverb. I do not sleep
 for all Men. Nor does the
 Jest of *Nasica* scape you,
 to whom desirous to *visit*
 his Friend *Ennius*, when
 the *Maid*, by the Order of
 her *Master*, denied that he
 was at Home; *Nasica* per-
 ceived it, and departed.
 But when *Ennius* in his
 Turn entering the House
 of *Nasica*, asked the Boy
 in-

intus, *Nasica* ciama-
vit *de conclavi*, in-
quiens *non sum do-*
mi. Quumque En-
nus agnita voce dix-
isset, impudens, *non*
agnosco te loquentem?
Imo, *inquit Nasica,*
tu impudentior, qui
non habes fidem mi-
hi, cum ego credide-
rim tue ancillæ.

whether *he was within,*
Nasica shouted *from the*
Parlour, saying, *I am not*
at Home. And when En-
nus knowing his Voice
said, you impudent Fel-
low, *do not I know you*
speaking? Nay, says *Na-*
sica, you are more impu-
dent, *who do not give Cre-*
dit to me, whereas I trusted
your Maid.

A. *Eras fortassis*
occupation.

You were perhaps busy.

B. Imo *suaviter*
otiosus.

Nay facetly idle.

A. *Rursum torques*
enigmatæ.

Again you trouble me with
a Riddle.

B. *Dicam igitur*
explanatæ. *Nec di-*
cam sciam aliud quam
sciam.

I will tell you then plain-
ly. Nor will I call a Fig
any thing else than a Fig.

A. Dic.

Tell me.

B. *Alquam dormie-*
bam.

I was fast asleep.

A. *Quid ais? At-*
qui octava hora præ-
terierat jam, cum Sol
furgat hoc mense ante
quartam.

What say you? But
the eighth Hour had pas-
sed then, whereas the Sun
riseth this Month before the
fourth.

B. Li-

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B. Libertum est soli per me quidem surgere vel media nocte, modo liceat mihi dormire usque ad satieta-tem. It is free for the Sun for me indeed to rise even at Mid-night, so that it be allowed me to sleep to Satisfaction.

A. Verum utrum istuc accidit casu, an est consuetudo? But whether did that happen by Chance, or is it a Custom?

B. Consuetudo prorsus. Custom entirely.

A. Atqui consuetudo rei non bonæ est pessima. But the Custom of a Thing not good is very bad.

B. Imo nullus somnus est suavior quam post solem exortum. Nay no Sleep is pleasanter than after the Sun is risen.

A. Qua hora tandem soles relinquere lectum? What Hour at last do you use to leave your Bed?

B. Inter quartam et nonam. Betwixt the fourth and the ninth.

A. Spatium satis amplum. Regina vix tot horis comuntur; sed unde venisti in istam consuetudinem? Time long enough. Queens hardly are so many Hours a dressing; but how came you into that Custom?

B. Quia solemus proferre convivicia, lusus, et jocos in multam noctem. Pen- Because we use to prolong Feasts, Games, and jills till late at Night, mus

mus id dispendii matutino somno.

We make up that Loss by Morning Sleep.

A. *Vix unquam vidi hominem perditius prodigum te.*

I scarce ever saw a Man more perniciously prodigal than you.

B. *Videtur mihi parsimonia magis quam profusio. Interim nec absumo candelas, nec detero vestes.*

It seems to me Frugality rather than Prodigality. In the mean Time I neither consume Candles, nor wear Cloaths.

A. *Præpostera frugalitas quidem servare vitrum ut perdas gemmas. Ille philosophus aliter sapuit, qui rogatus quid esset pretiosissimum, respondit tempus. Porro cum constet diluculum esse optimam partem totius diei, tu gaudes perdere quod est pretiosissimum in pretiosissima re.*

Preposterous Frugality indeed to save Glass that you may lose Jewels. That Philosopher was otherwise minded, who being asked what was the most precious Thing, answered Time. Moreover since it is agreed that the Morning is the best Part of the whole Day, you love to lose what is the most precious in the most precious Thing.

B. *An hoc perit, quod datur corpusculo?*

Is that lost, which is given to the Body?

A. *Imo detrahitur corpusculo, quod tam suavissime afficitur, maximeq; vegetatur, cum reficitur tempestivo moderatoq; somno, et corroboratur matutina vigilia.*

Nay it is taken from the Body, which then is most sweetly affected, and most of all recruited, when it is refreshed with seasonable and moderate Sleep, and is strengthened with Morning Watching.

B. *Sed*

DILUCULUM. 175

B. Sed est dulce dormire. But it is pleasant to sleep.

A. Quid potest esse dulce sentienti nihil? What can be pleasant to one that perceives nothing?

B. Hoc ipsum est dulce sentire nihil molestiæ? This very Thing is pleasant to perceive no thing of Trouble.

A. Atqui sunt feliciores isto nomine, qui dormiunt in sepulchris; nam nonnunquam insomnia sunt molestia dormienti. But they are more happy in that Respect, who sleep in their Graves; for sometimes Dreams are troublesome to a Man asleep.

B. Aiunt corpus saginari maxime eo somno. They say that the Body is fattened most of all with that Sleep.

A. Ista est saginaglitrium, non hominum. Animalia quæ parantur epulis recte saginantur. Quorsum attinet homini accersere obestatem, nisi ut incedat onustus graviore sarcina? Dic mihi, si haberes famulum, utrum mallet obesum, an vegetum et habillem ad omnia munia? That is the fattening of Dormice. not of Men. Animals that are prepared for Feasts are rightly fattened. What signifies it for a Man to procure Fatness, but that he may go loaded with a heavier Pack? Tell me, if you had a Servant, whether you had rather have him fat, or lively and fit for all Services?

B. Atqui non sum famulus. But I am not a Servant.

Q

A. Sat

176 D I L U C U L U M.

A. Sat est *mibi*, quod *malles* ministrum aptum officii quam bene saginatum.

It is enough for me that you had rather have a Servant fit for Service, than well fattened.

B. Plane malle.

Indeed I had rather.

A. At *Plato* dixit *animum* hominis esse hominem, corpus esse nihil aliud quam domicilium, aut instrumentum. Tu certe fateberis, opinor, *animum* esse principalem portionem hominis, corpus *ministerium* animi.

But *Plato* said that the Soul of a Man is the Man, that the Body is nothing else than a House, or Instrument. You however will confess, I suppose, that the Soul is the principal Part of Man, the Body the Servant of the Mind.

B. Ego, si vis.

Let it be so, if you will.

A. Cum tibi nollas ministrum tardum abdomine, sed malles agilem et alacrem, cur paras ignavum et obesium ministrum animo.

Since you would not have a Servant heavy with a great Belly, but had rather have one nimble and brisk, why do you provide a lazy and fat Servant for the Mind.

B. Vincor veris.

I am overcome with Truth.

A. Jam accipe aliud dispendium. Ut enim longe præstat corpori, ita fateris operis animi longe præcellere bona corporis.

Now hear another Loss. As the Mind far excels the Body, so you confess that the Riches of the Mind far excel the good Things of the Body.

B. Dicis

B. Dicis probabile.

You say what is likely.

A. Sed inter bona animi, sapientia tanti primas.

But amongst the good Things of the Mind, Wisdom has the first Place.

B. Fateor.

I confess.

A. Nulla pars diei est utilior ad parandam hanc, quam diluculum, cum sol exoritur novus adfert vigorem et alacritatem omnibus, dissolvitque nebulas confusas exhalari e ventriculo, quæ solent obnubilare domicilium mentis.

No Part of the Day is more useful for the getting of this, than the Morning, when the Sun rising fresh brings Vigour and Briskness to all Things, and dissipates the Fumes that use to be exhaled out of the Stomach, which are wont to cloud the Habitation of the Mind.

B. Non repugno.

I do not say nay.

A. Nunc supputa mihi quantum educationis posses parare tibi illis quatuor horis, quas perdis intempestivo somno.

Now reckon up for me how much Learning you might get to your self in those four Hours, which you lose in unreasonable Sleep.

B. Multum profecto.

Much indeed.

A. Expertes sum plus effici in studiis, una hora matutina, quam tribus pomeridianis, inque nullo detrimento corporis.

I have experienced that more is done in one's Studies, in one Hour in the Morning, than in three in the Afternoon, and that with no Damage to the Body.

Q²

B. Au-

178 D I L U C U L U M.

B. Audiui.

I have heard so.

A. Deinde reputa illud; si conferas in summam jocularum singularum dierum, quantus camalus sit futurus.

Then consider that; if you cast up into a Sum the Loss of every Day, how great a Mass it will be.

B. Ingens profecto.

A huge one truly.

A. Qui profundit gemmas et aurum temere, habetur prodigus, et accipit tutorem; qui perdit hæc bona tanto pretiosiora, nonne est multo in plus prodigus?

He that squanders away Jewels and Gold rashly, is reckoned a Prodigal, and receives a Guardian; he that throws away these good Things so much more precious, is not he much more scandalously prodigal?

B. Sic apparet, si perpendamus rem recte ratione.

So it appears, if we examine the Matter by right Reason.

B. Jam expende illud quod Plato scripsit, nihil esse pulchrius, nihil amabilius sapientia, quæ si posset cerni corporeis oculis, excitaret incredibiles amores sui.

Now consider that which Plato writ, that nothing is more beautiful, nothing more lovely than Wisdom, which if it could be seen with bodily Eyes, would raise incredible Love of itself.

B. Atqui illa non potest cerni.

But that cannot be seen.

A. Fateor, corporeis oculis, verum cernitur oculis animi,

I confess, with bodily Eyes, but it is seen with the Eyes of the Mind,
quæ

quæ est potior pars hominis, et ubi est incredibilis amor, ibi oportet adit summa voluptas, quoties animus congregitur cum tali amica.

which is the better Part of Man, and where there is incredible Love, there must be the greatest Pleasure, as oft as the Mind confers with such a Mistress.

B. Narras verisimile.

You say what is likely.

A. Ito nunc et commu a somnum imaginem mortis, cum hac voluptate, si videtur.

Go now and change Sleep, the Image of Death, for this Pleasure, if it seems good.

B. Verum interim nocturni lus perirent.

But in the mean Time nightly Sports are lost.

A. Perdit plumbum bene, qui vertit in aurum. Natura tribuit noctem somno. Exorrens se revocat cum omne genus animantium, tum præcipue hominem ad munia vite. Qui dormiunt, inquit Paulus, dormiunt nocte; et qui sunt ebrii, sunt ebrii nocte. Proinde quid est turpius quam, cum omnia animalia expositæ cum Sole, quædam etiam salutant cum nondum apparentem, sed adven-

He loses Lead well, who turns it into Gold. Nature has given the Night for Sleep. The rising Sun calls upon both every Kind of living Creatures, and especially Man, to the Offices of Life. They who sleep, says Paul, sleep in the Night; and they who are drunk, are drunk in the Night. Therefore what is more scandalous than, when all Animals awake with the Sun, some also salute him not yet appearing, but coming with singing; when the Elephant adores the rising Sun, that

*tantem cantu; cum elephantus adoiet orientem solem, hominem stertere diu post exitum solis? Quoties ille aureus splendor illustrat tuum cubiculum, nonne videtur exprobrare dormienti, stulte, quid gaudes perdere optimam partem vite tue? Non luceo in hoc ut dormitis abditi, sed ut in vigiliis honestissimis rebus. Nemo accendit lucernam, ut dormiat, sed ut agat aliquid operis: et nihil aliud quam stertis ad hanc lucernam, pulcherri-
mam omnium?*

B. Declamas belle.

You declaim prettily.

A. Non belle, sed vere. Age non dubito quin audieris frequenter illud Hesiodum, parsimonia est fera in fundo.

Not prettily, but truly. Well I doubt not but you have heard frequently that of Hesiod, *sparing is too late in the Bottom.*

B. Frequentissime, nam vinum est optimum in medio dolio.

Very frequently, for Wine is the best in the middle of the Cask.

A. Atqui primæ pars in vita nimirum adolescentia est optima.

But the first Part in Life to wit Youth is the best.

A. Pro-

DILUCULUM. 181

A. Profecto sic est. Truly so it is.

B. At *diluculum* est hoc dici, quod adolescentia vitæ. An non faciunt igitur stulte, qui perdunt adolescentiam nugis, matutinas horas somno? But the Morning is that to the Day, which Youth is to Life. Do not they do therefore foolishly, who lose their Youth in Trifles, their Morning Hours in Sleep?

A. Sic apparet. So it appears.

B. An est ulla possessio, quæ sit conferenda cum vita hominis? Is there any Possession, that is to be compared with the Life of Man?

A. Ne universa gazæ quidem Persarum. Not all the Treasure indeed of the Persians.

B. An non odisses hominem vehementer, qui posset ac vellet decurtare vitam tibi malis artibus ad aliquot annos? Would you not hate the Man very much, who could and would shorten your Life for you by evil Arts for some Years?

A. Ipse mallem eripere vitam illi. I had rather take his Life from him.

B. Verum arbitror peiores et nocentiores, qui volentes reddunt vitam breviorē sibi. But I think them worse and more mischievous, who voluntarily make Life shorter to themselves.

A. Fateor si qui tales reperiuntur. I confess if any such are found.

B. Re-

182 D I L U C U L U M.

B. Reperiuntur ? Found ? *Nay all like you*
Ino omnes similes tui do that.
faciunt id.

A. Bona verba.

Good Words.

B. Optima. *Re-*
puta sic cum tuo ani-
mo, nonne Plinius vi-
detur dixisse rectissime,
vitam esse vigiliam, et
hominem vivere hoc
pluribus horis, quo
majorem partem tem-
poris impenderit studi-
is. Somnus enim est
quædam mors. Unde et
figitur venire ab infe-
ris, et dicitur german-
us mortis ab Homero.
Itaque quos somnus
occupat, nec censetur
inter vivos, nec inter
mortuos, sed tamen
potius inter mortuos.

Very good. *Think this*
with your Mind, does not
Pliny seem to have said very
rightly, that Life is a
Watch, and that Man lives
so many the more Hours, by
how much the greater Part
of his Time he spends in
his Studies. For Sleep is a
sort of Death. From whence
also it is pretended to come
from Hell, and is call'd the
Brother German of Death
by Homer. Wherefore those
whom Sleep seizeth are nei-
ther thought amongst the
Living, nor amongst the
Dead, but yet rather amongst
the Dead.

A. Ita videtur om-
 nino.

So it seems indeed.

B. Nunc subducito
 rationem mihi, quan-
 tam portionem vite re-
 sident sibi, qui singulis
 diebus perdunt tres aut
 quatuor horas somno.

Now cast up the Account
 for me, how great a Part
 of Life they cut off from
 themselves, who every Day
 lose three or four Hours in
 Sleep.

A. Video immen-
 sam summam.

I see an immense Sum.

B. Non-

D I L U C U L U M. 183

B. Nonne haberes
alchymistam pro deo,
qui posset adjicere de-
cem annos summæ
vitæ, et revocare pro-
fectiorem ætatem ad
vigorem adolescentiæ?

Would not you reckon
the Alchymist for a God,
that could add ten Years to
the Sum of your Life, and
call back advanced Age to
the Vigour of Youth?

A. Quid ni habe-
rem?

Why should I not reckon
him so?

B. Sed potes præ-
stare hoc tam divinum
beneficium tibi.

But you may do *this* so di-
vine a Benefit to yourself.

A. Qui sic?

How so?

B. Quia *mane* est
adolescētia dici, ju-
ventus fervet usque ad
meridiem. Mox viri-
lis ætas, cui succedit
vespera pro senectâ;
occasus excipit *vespe-*
ram, velut mors diei.
Parfmonia autem est
magnum vestigal, sed
nusquam majus quam
hic. An non igitur
adjunxit sibi ingens lu-
crum, qui desit per-
dere magnam partem
vitæ, eamq; optimam?

Because *the Morning* is
the Youth of the Day, Youth
keeps warm 'till Noon. By
and by the manly Age, af-
ter which comes *the Even-*
ing for old Age; *Sun-set*
succeeds *the Evening*, as
the Death of the Day. And
Frugality is a great Reve-
nue, but no where greater
than *here*. Has not he
therefore procured to him-
self a huge Gain, who has
ceased to lose a great Part of
his Life, and that the best?

A. Prædicas vera.

You say true.

B. Proinde eorum
querimonia videtur ad-

Wherefore *their Com-*
plaint seems very impudent,
modum

modum impudens, qui accusant naturam, quod finierit vitam hominis tam angustis spatii, cum ipsi sponte amputent sibi tantum ex eo quod datum est. Vita est longa satis cuique, si dispensetur parce. Nec est mediocris profectus, si quis gerat quaque suo tempore. A prandio vix sumus semihomines, cum corpus onustum cibis aggravat mentem. Nec est tutum evocare spiritus ab officina stomachi, peragentes officium concoctionis ad superiora, multo minus a cæna. At homo est totus homo matutinis horis, dum corpus est habile ad omne ministerium, dum alcer animus viget, dum omnia organa mentis sunt tranquilla et serena, dum particula divinæ auroe spirat, ut ait ille, accipit suam originem, et rapitur ad honesta.

A. Tu concionaris quidem eleganter.

who accuse Nature for having bounded the Life of Man within so narrow a Compass, when they of their own Accord cut off from themselves so much of that which was given them. Life is long enough for every one, if it be disposed of sparingly. Nor is it a mean Proficiency, if a Man does every Thing in its Time. After Dinner we are scarce half-Men, when the Body loaded with Meat oppresses the Mind. Nor is it safe to call off the Spirits from the Work-house of the Stomach, performing the Offices of Concoction to the upper Parts, much less after Supper. But a Man is wholly Man in the Morning Hours, whilst the Body is fit for all Service, whilst the cheerful Mind is vigorous, whilst all the Organs of the Mind are quiet and serene, whilst the Particle of divine Air breathes, as a certain one says, and has a Tincture of its Original, and is carried out to honourable Things.

You preach indeed finely.

B. Fa-

B. Faber ærarius ob vile lucellum surgit ante lucem, et amor sapientiæ non potest expergefacerere nos, ut audiamus saltem solem evocantem ad inestimabile lucrum. Medici sere non dant pharmacum nisi diluculo, illi norunt aureas hora, ut subveniant corpori, nos non novimus eas ut locupletemus et sanemus animum? Quod si hæc habent leve pondus apud te, audi quid illa cœlestis sapientia apud Solomonem loquatur. Qui vigilaverint ad me, inquit, mane invenient me. In mysticis psalmis, quanta commendatio matutini temporis? Mane Prophetæ extollit misericordiam domini, mane ejus vox auditur, mane ejus deprecatio prævenit dominum. Et apud Lucam Evangelistam populus expectens sanitatem et doctrinam a domino, confuit ad illum mane. Quid suspiras?

A Brazier for poor Gain rises before Light, and the Love of Wisdom cannot awake us, that we may hear at least the Sun calling us up to inestimable Gain. Doctors commonly give not Physick but in the Morning; they know the golden Hours, to relieve the Body; do not we know them to enrich and cure the Mind? But if these Things have little Weight with you, hear what that heavenly Wisdom with Solomon says. They that watch for me, says she, in the Morning shall find me. In the mystical Psalms how great is the Commendation of the Morning Time? In the Morning the Prophet extols the Mercy of the Lord, in the Morning his Voice is heard, in the Morning his Prayer prevents the Lord. And in Luke the Evangelist, the People desiring Health and Instruction from the Lord, flock in to him in the Morning. Why do you sigh?

186 D I L U C U L U M.

A. Vix teneo lacrymas, *cum* subito quantam jacturam vitæ fecerim.

I scarce refrain from Tears, *when* I think how great a Waste of Life I have made.

B. Est supervacuum discruciarī ob ea, quæ non possunt revocari, sed tamen possunt sarciri posterioribus curis. Incumbe huc igitur potius quam facias jacturam futuri temporis quoque inani deploratione præteritorum.

It is needless to be tormented for those Things, which cannot be recalled, but yet may be cured by future Care. Apply yourself to this therefore, rather than make a Waste of the Time to come too by a vain lamenting of what is past.

A. Mones bene, sed diutina consuetudo jam fecit me sui juris.

You advise well, but long Custom has now brought me under its Dominion.

B. Phy! Clavus pellitur clavo, consuetudo vincitur consuetudine.

Puh! A Nail is driven out by a Nail, Custom is overcome by Custom.

A. At durum est relinquere ea quibus diu assueveris.

But it is hard to leave those Things to which you have been long used.

B. Initio quidem, sed diversa consuetudo primum lenit eam molestiam, mox vertit in summam voluptatem, ut non oporteat te pænitere brevis molestiæ.

At the Beginning indeed, but a different Custom first mitigates that Trouble, by and by turns it into the greatest Pleasure, that you ought not to be concerned for a short Trouble.

A. Ve-

DILUCULUM: 187

A. Vereor ne succedat.

I am afraid it will not succeed.

B. Si *esses* septuagenarius, non retraherem te a solitis, nunc vix egressus es decimum septimum annum, opinor. Quid autem est quod ista ætas non posset vincere, si adsit modo promptus animus?

If you were seventy Years old, I would not take you off from what you were used to, now you are scarce past the seventeenth Year, I believe. And what is it which that Age cannot conquer, if there be but a ready Mind?

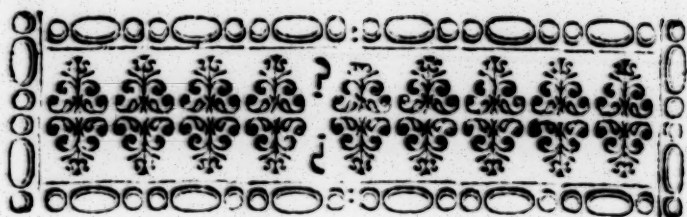
A. Quidem aggrediar, conaborque, ut fiam Philologus ex Philypno.

Truly I will attempt it, and endeavour, that I may become a Philologer of a Lover of Sleep.

B. Si feceris id, scio satis, post paucos dies, et gratulaberis serio tibi, et eges mihi gratias, qui monuerim.

If you do that, I know well enough, after a few Days, both you will rejoice in earnest to your self, and give me Thanks, who advised you to it.





COLLOQUIUM SENILE.

Eusebius, Pampyrus, Polygamus, Glycion.

QUas *novas*
aves *video*
hic? *nisi*
animus fallit me, aut
oculi prospiciunt pa-
rum, *video tres veteres*
congrerones meos con-
fidentes, Pampyrum,
Polygamum et Glyci-
onem.

WHat *new Birds do*
I see here? Unless
my Mind deceives
me, or my Eyes discern but
little, I see three old Com-
panions of mine sitting to-
gether, Pampyrus, Polyga-
mus and Glycion.

Pa. Quid tibi vis
cum vitreis oculis fas-
cinator? Congredere
propius Eusebi.

What do you mean *with*
your Glass Eyes, you Wi-
zard? Come nearer Eusebius.

Po. Salve Eusebi,
multum exoptate.

God save you Eusebius
much long'd for.

Gly. Sit bene tibi
optime vir.

May it be *well* with you
very good Sir.

Eu. Una salute sal-
vete omnes. Quis Deus
aut casus felicior Deo
conjunxit nos? Nam

In one *Salutation* God
save you *all.* What God
or *Chance* more lucky than
a God has join'd us? For

nemo

COLLOQUIUM SENILE. 189

nemo nostrum vidit alium jam quadraginta annis, opinor. Mercurius non potuisset contrahere nos in unum melius suo caduceo. *none of us has seen another now this forty Years, I think. Mercury could not have brought us together better with his Rod.*

G. Quid agitis hic ? What are you doing here ?

Pa. Sedemus. We are sitting.

Eu. Video, sed qua de causa ? I see, but for what Cause ?

Po. Operimur currum, qui debebat nos Antwerpiam. We are waiting for a Coach, that should carry us to Antwerp.

Eu. Ad mercatum ? To the Mart ?

Po. Scilicet ; sed spectatores magis quam negotiatores. Yes ; but Spectators more than Traders.

Eu. Et nobis est iter e dem. Verum quid obstat, quo minus eatis ? And we are travelling to the same Place. But what hinders that you do not go ?

Po. Nondum convenit cum aurigis. We are not yet agreed with the Coachmen.

Eu. Difficile genus hominum ; sed visne ut imponamus illis ? A hard Kind of Men : But are you willing that we should impose upon them ?

Po. Liberet si liceret. It would please me if it could be.

R 2

Eu.

190 COLLOQUIUM SENILE.

Eu. Simulemus nos Let us pretend *that we*
 velle abire simul pedi- will go together *on Foot.*
 bus.

Po. Credant citius They would believe
 caneros volaturos, sooner that Crabs would fly,
 quam nos tam grandes than that we so elderly
 confecturos hoc iter pe- should dispatch *this Journey*
 dibus. *on Foot.*

Gl. Vultis rectum Would you have right
 ac verum consilium? and true Advice?

Po. Maxime. Yes.

Gl. Illi potant, quo They are drinking, the
 diutius faciunt id, hoc longer they do that, so
 plus periculi erit, ne- much the more Danger
 cubi deiciant nos in will there be, *lest some*
 lutum. *where they throw us into*
 the Dirt.

P. Oportet venias You must come *very ear-*
 admodum diluculo, si ly, if you will have a Coach-
 velis aurigam sobrium. man sober.

Gl. Quo pervenia- That we may come the
 mus n. aturius Antwer- sooner to Antwerp, let us
 piam, stipulemus cur- hire a Coach for us four
 rum nobis quatuor alone. I think that so lit-
 solis. Censeo tantillum tle Money is to be despised.
 pecunie contemnen- This Loss will be made up
 dum. Hoc damnum by many Conveniences. We
 pensabitur multis com- shall sit more conveniently,
 moditatibus. Sedebi- and shall pass this Journey
 mus commodius, ac most sweetly in mutual Sto-
 transigenus hoc iter ries.
 suavissime mutuis fa-
 bulis.

Po.

COLLOQUIUM SENILE. 191

Po. Glycion *suadet*
recte.

Glycion *advises* right.

Gl. *Transgi. Con-*
scendamus. Vah! nunc
libet vivere, postea-
quam contigit mihi
videre sodales olim ca-
riſſimos, ex tanto in-
tervallo.

I have bargain'd. *Let us*
go in. Oh! Now I have
a Mind to live, after it has
happened to me to see Com-
panions formerly very dear,
after ſo long an Interval.

Eu. *Ac videor mihi*
repubeſcere.

And *I ſeem* to myſelf *to*
grow young again.

Po. *Quot annos*
ſupputatis, ex quo con-
viximus Lutetiæ.

How many *Years* do you
count it, *ſince* we lived to-
gether *at Paris.*

Eu. *Arbitror non*
pauciores quadraginta
duobus.

I think *no fewer than* *forty*
two.

Po. *Tum videbamur*
omnes æquales.

Then *we ſeemed* all of an
Age.

Eu. *Ita eramus fer-*
me, aut ſi erat quid
discriminis, erat per-
puſillum.

So *we were* almoſt, *or if*
there was any thing of Dif-
ference, it was very little.

Pa. *At nunc quanta*
inaequalitas? Nam
Glycion habet nihil
ſenii, et Polygamus
queat videri hujus
avus.

But *now* how great is the
Inequality? For Glycion has
nothing of old Age, and
Polygamus might ſeem his
Grand Father.

Eu. *Profecto ſic*
res habet. Quid rei
n cauſa?

Truly *ſo* the Thing *is.*
What thing is the *Occaſion?*
R 3 Pa. *Quid*

192 COLLOQUIUM SENILE.

Pa. Quid? *Aut hic cessavit ac restitit in cursu, aut ille antevertit.*

What? *Either he has loitered, and stopped in the Race, or the other has out-run him.*

Eu. Ohe! *anni non cessant, quantumvis homines cessent.*

Oh! *Years do not loiter, how much soever Men may loiter.*

Po. Dic *bona fide, Glycion, quot annos numeras.*

Tell me *in good Faith, Glycion, how many Years do you reckon?*

Gl. Plures *quam* ducatos.

More *than* Ducats.

Po. Quot *tandem?*

How many *at last?*

Gl. Sexaginta *sex.*

Sixty *six.*

Po. Sed quibus *artibus* remoratus es *seneſcutem?* Nam *neque* canities, *neque* rugosa *cutis* adest. *Oculi* vigent, *series* dentium *utrinque* niset, *color* est *vividus*, *corpus* *succulentum.*

But by what *Arts* have you kept off *old Age?* For *neither* Hoariness, *nor* a wrinkled *Skin* is yet come upon you. *The Eyes* are brisk, *the Row* of Teeth on *each Side* is neat, *the Colour* is lively, and the *Body* full of *Blood.*

Gl. Dicam *meas* artes, *modo* tu narres *nobis* vicissim *tuas* artes, *quibus* accelerasti *seneſcutem.*

I will tell *my Arts*, *so* be you tell *us* again your *Arts*, *by which* you hastened on *old Age.*

Po. Recipio *me facturum.* Dic *igitur*,

I undertake *that I will* do it. Tell *us then*, *whi-*
quo

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quo contulisti te relicta Lutetia? ther did you betake yourself after you left Paris?

Gl. Recta in patriam. Commoratus illic fere annum, capi dispicere de eligendo genere vitæ. Quam rem ego credo habere non leve momentum ad felicitatem. Circumspiciebam quid succederet cuicumque, quid secus.

Directly into my Country. Having staid there almost a Year, I begun to consider about choosing a Way of Life. Which Thing I believe to have no small Moment towards Happiness. I considered what succeeded with any one, what did otherwise.

Po. Miror fuisse tibi tantum mentis, cum nihil fuerit nugacius te Lutetiæ.

I wonder you had so much Sense, whereas nothing was more trifling than you at Paris.

Gl. Tum ætas ferebat; et tamen, obone, non gessi omnem rem hic meo Marte.

Then my Age allowed it; and yet, good Sir, I did not manage the whole Affair here by my own Conduct.

Po. Mirabar.

I wondered.

Gl. Priusquam aggrederer quidquam, adii quendam e civibus, grandem natu, prudentissimum longo usu rerum, et probatissimum testimonio totius civitatis, ac meo iudicio felicissimum etiam.

Before I attempted any Thing, I went to one of the Citizens, elderly, very wise by long Experience in Affairs, and very well approved of by the Testimony of the whole City, and in my Judgment very happy too.

Eu.

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Eu. Sapiebas.

You were wise.

Gl. Usus *hujus* consilio duxi uxorem.

Using *his* Advice I married a Wife.

Po. Pulchre dotatam ?

With a good Fortune ?

Gl. Mediocri dote : ca res cessit mihi plane ex animi sententia.

With a moderate Fortune : That Thing fell out to me truly according to my Heart's Desire.

Po. Quot annos natus eras tum ?

How many Years old were you then ?

Gl. Ferme viginti duos.

Almost twenty two.

Po. O felicem te !

O happy you !

Gl. Non debeo totum hoc fortunæ, ne quid erres.

I do not owe all this to Fortune, do not mistake.

Po. Qui sic ?

How so ?

Gl. Dicam, alii diligunt priusquam deligant, ego delegi judicio, priusquam diligerem, et tamen duxi hanc magis ad posteritatem, quam ad voluptatem. Vixi cum ea suavissime non plures octo annos.

I will tell you, others love before they choose, I chose judiciously, before I loved, and yet I married her more for Issue than for Pleasure. I lived with her most pleasantly no more than eight Years.

Po.

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Po. Reliquit or- Did she leave you Child-
bum? lefs?

Gl. Imo duo filii, Nay two Sons, and as
totidemque filiarum super- many Daughters survive her.
sunt.

Po. Vivisne priva- Do you live a private
tus, an fungeris magi- Person, or do you bear any
stratu? Office?

Gl. Est mihi pub- I have a publick Office.
licum munus. Majora Greater Places might have
poterant contingere, fallen to me, but I chose this
verum delegi hoc for myself, because it had
mihi, quod haberet so much of Honour, that it
tantum dignitatis, ut would secure me from Con-
vindicaret me a tem- tempt, but not at all liable
ptu, cæterum mini- to troublesome Business. So
me obnoxium molestis there is no Reason that
negotiis. Ita nec est any one should object that
quod quisquam objiciat I live for myself. And
me vivere mihi. Et I have it in my Power to
est unde dem operam be serviceable to my Friends
amicis quoque nonnun- too sometimes; content with
quam; contentus hoc this, I sought no more:
ambii nihil magis: But I bore my Office so,
verum gessi magistra- that Dignity accrued to it
tum sic ut dignitas from me. I reckon this
acceverit illi ex me. handsomer than to borrow
Ego duco hoc pulchri- Dignity from the Splendor of
us quam sumere mutuo an Office.
dignitatem ex splen-
dore muneris.

Eu. Nihil verius. Nothing more true.

Gl.

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Gl. Sic *consenui inter meos cives caros omnibus.*

Thus *I grew old amongst my Citizens dear to all.*

Eu. Istuc *est difficilimum, cum dictum sit non abs re, cum qui habet neminem inimicum, nec habere quenquam amicum; et invidiam esse semper comitem felicitatis.*

That *is very hard, seeing it has been said not without Reason, that he who has no Body his Enemy, has not any one his Friend; and that Envy is always the Companion of Happiness.*

Gl. Invidia *solet comitari insignem felicitatem. Mediocritas est tuta. Et hoc fuit mihi perpetuum studium, ne compararem quid mei commodi ex incommodis aliorum. Ingressi memet nullis negotiis, sed precipue continui me ab his, quæ non poterant suscipi sine offensa multorum. Itaque si amicus erit juvandus, beneficio illi sic, ut parem nullum inimicum mihi hac de causa. Et si quid simultatis ortum fuerit alicunde, aut lenio purificatione, aut extingue officiiis, aut patior intermori dissimulatione. Abstineo*

Envy *uses to attend upon extraordinary Happiness. A Mean is safe. And this was my constant Care, not to procure to myself any Advantage by the Disadvantage of others. I thrust myself into no Business, but especially kept myself from that which could not be undertaken without the Offence of many. Wherefore if a Friend is to be assisted, I befriend him so, that I procure no Enemy to myself upon that Account. And if any Difference arises on any Hand, I either soften it by clearing myself, or quash it by Kindness, or suffer it to die away by taking no Notice. I abstain always from Contention; which if it happen, I had rather seem-*

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semper a contentione ; quæ si inciderit, malo facere jacturam rei quam amicitiae. In cæteris ago quendam Mitionem ; arrideo omnibus ; saluto et resaluto benigniter. Repugno nullius animo. Damno institutum aut factum nullius : præfero me nemini : quod velim taceri, credo nemini : non scrutor aliorum arcana, et si forte novi quid, nunquam effutio. Aut taceo de his qui non sunt præsentibus, aut loquor amice ac civiliter. Magna pars simultatum inter homines nascitur ex intemperantia linguæ. Nec excito nec alo alienas simultates. Sed ubicunque opportunitas datur, aut extinguo, aut mitigo. His rationibus hætenus vitavi invidiam, et alui benevolentiam meorum civium.

suffer the Loss of Money than Friendship. In other Things I act a Mitio, I smile upon all Men ; I salute and resalute kindly. I oppose no Man's Inclinations. I condemn the Usage or Actions of no Man : I prefer myself before no body : What I would have concealed, I trust to no Body : I examine not into other Men's Secrets, and if by chance I know any Thing, I never blab it. I either hold my Tongue of those who are not present, or speak friendly and civilly. A great Part of the Quarrels amongst Men arises from the Intemperance of the Tongue. I neither excite nor promote other Men's Quarrels. But wheresoever an Opportunity is given, I either put an End to them, or lessen them. By these Means hitherto I have avoided Envy, and preserved the Good-Will of my Citizens.

Pa. Non sensisti
cælibatum gravem ?

Did you not find a single
Life troublesome ?

Gl. Nihil unquam
accidit mihi quidem

Nothing ever happened
to me indeed more bitter in
accr-

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acerbius in vita morte uxoris: ac optassem vehementer, illam consensescere una mecum, et frui communibus liberis; sed quando visum est aliter superis, judicavi sic expedire magis utrique; neque putavi causam cur disscruciarem me inani luctu, præsertim cum is nihil prodesset defunctæ.

my Life, than the Death of my Wife: And I could have wished mightily, that she might have grown old together with me, and enjoy'd our common Children; but since it seemed otherwise to God, I judged it so to be better for both; neither did I think there was any Cause why I should torment myself with vain Mourning, especially since that would do no Good to the Deceased.

Po. Nunquamne incessit libido repetendi matrimonii, præsertim cum istud cessisset feliciter?

Had you never a Desire to marry again, especially since it fell out luckily?

Gl. Incessit libido; sed duxeram uxorem causa liberorum; non duxi rursus causa liberorum.

I had a Desire; but I had married a Wife for the sake of Children; I did not marry again for the sake of Children.

Po. At est miserum cubare solum totas noctes.

But it is miserable to lie alone whole Nights.

Gl. Nihil est difficile volenti. Tum cogita quantas commoditates cælibatus habeat. Quidam decerpunt ex omni re, si

Nothing is difficult to one that is willing. Then consider how great Advantages a single Life has. Some take out of every Thing, if any Inconveniency
quid

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quid incommodi inest: *is in it: Such as that*
qualis ille Crates vi- Crates seems to have been,
detur fuisse, cujus ti- under whose Name goes
tulo fertur epigram- an Epigram, collecting the
ma colligens mala vi- Evils of Life. That Pro-
tæ. Istud proverbium verb pleases them, 'tis best
placet his, optimum not to be born. Metrodo-
non nasci. Metrodo- rus pleases me more, ga-
rus arridet mihi ma- thering from all Sides, if
gis, decerpens undiqua- any Good be in a Thing.
que, si quid boni in- For so Life becomes more
est. Nam sic vita fit pleasant. And I have
dulcior. Et ego induxi brought my Mind to that,
animum sic ut oderim that I hate or desire nothing
vel expetam nihil ve- very much. So it comes
hementer. Ita fit, ut to pass, that if any Good
si quid boni contingat, happens to me, I am not elat-
non effecerat aut insolef- ed or insolent; if any
cam, si quid decedat, thing is lost, I am not much
non admodum cru- troubled.
cier.

Po. Ne tu es philo-
 sophus sapientior Tha-
 lete ipso, si quidem
 potes istud.

Truly you are a Philoso-
 pher wiser than Thales him-
 self, if indeed you can do
 that.

Gl. Si quid ægritu-
 dinis obortum est ani-
 mo, ut vita mortali-
 um fert multa hujus-
 modi, ejicio ex animo
 protinus, siue sit ira
 ex offensa, siue quid
 aliud factum indigne.

If any thing of Trouble
 arises in my Mind, as the
 Life of Mortals produces a
 great many Things of this
 Kind, I cast it out of my
 Mind immediately, whether
 it be Anger from any Offence,
 or any thing else done un-
 worthily.

Po. At sunt quæ-
 dam injuriæ quæ mo-

But there are some In-
 juries which would raise
 S
 veant

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veant stomachum vel placidissimo: et tales sunt frequenter offensæ famulorum.

Resentment even in the meekest Man: And such are frequently the Offences of Servants.

Gl. *Patior nihil resistere in animo: si quæcum moderari, medeor: si minus, cogito sic, quid proderit me ringi, re habitura nihilo melius? Quid multis? Patior ut ratio impetret hoc a me moræ, quod tempus paulo post impetraret a me. Certe est nullus dolor animi tantus quam patiar ire cubitum mecum.*

I suffer nothing to settle in my Mind: If I can cure it, I do cure it: But if not, I think thus, what will it signify for me to be vexed, the Thing being like to be nothing the better? What needs many Words? I suffer Reason to obtain that of me presently, which Time a little after would obtain of me. However there is no Trouble of Mind so great which I suffer to go to Bed with me.

Pa. *Nihil mirum si tu non senescis, qui sis tali animo.*

No wonder if you do not grow old, who are of such a Mind.

Gl. *Atque adeo ne relictam quid apud amicos, caræ cum primis, ne committerem quid flagitii, quod posset esse prodro vel mihi vel meis liberis; nam nihil est inquietius animo confecto sibi male. Quod si quid culpe sit commissum, non eo cubitum priusquam recon-*

And accordingly that I may not conceal any Thing with my Friends, I took Care especially not to commit any Crime, which might be a Scandal either to me or my Children; for nothing is more restless than a Mind conscious to itself of any Thing that is bad. But if any Fault be committed, I do not go to Bed, before I reconcile myself to God.
ciliato

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ciliario me Deo. *Con-*
venire bene cum Deo
est sors vera tranqui-
lilitatis : nam homines
non possunt nocere his
magno pere, qui vi-
vunt sic.

Eu. Num quando
metus mortis cruciat
te ?

Gl. Nihil magis
quam des nativitatis
macerat. Scio mori-
endum. Ista sollicitudo
fortassis adimat mihi
aliquot dies vite, cer-
te posset adjicere ni-
hil. Itaque committo
hanc totam curam
Deo. Ipse cura nihil
aliud quam ut vivam
bene suaviterque.

Po. At ego senesce-
rem tædio, si degerem
tot annos in eadem
urbe, etiamsi contin-
gat vivere Romæ.

Gl. Mutatio loci
quidem habet nomi-
nal voluptatis ; vero
ut peregrinationes
longinquæ addunt
prudenciam fortasse,

To agree well with God is
the fountain of true Tran-
quility : For Men cannot
hurt them much, who live
so.

Whether at any Time does
the Fear of Death torment
you ?

No more than the Day
of my Birth troubles me. I
know I must die. That
Trouble perhaps would take
away from me some Days
of my Life, however it
could add nothing. Where-
fore I commit this whole
Care to God. I mind no-
thing else but that I may
live well and pleasantly.

But I should grow old
with Weariness, if I should
live so many Years in the
same City, although it
should happen to me to live
at Rome.

The Change of Place
indeed has something of
Pleasure ; but as travelling
into foreign Countries
gives Prudence perhaps, so
has it very much Danger.
S 2 ita

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ita habent plurimum periculorum. Videor mihi obire totum orbem tutius in Geographica tabula, neque videre paulo plus in historiis, quam si volitarem viginta totos annos, ad exemplum Ulyssis, per omnes terras mariaque. Habeo pradiolam, quod abest non plus quam duobus milibus passuum ab urbe. Ibi fio rusticus ex urbano nonnunquam. Atque recreatus ibi, redeo novus bestes in urbem: nec saluto ac salutor aliter quam si renavigassem ex insulis nuper inventis.

Eu. Non adjuvas valetudinem pharmacis?

Gl. Mihi nihil rei cum medicis. Nec incidi venam unquam, nec devoravi catapotia, nec hausi potiones. Si quid lassitudinis oboritur, propello malum moderatione victus, aut rusticatione.

Eu. Nihilne tibi cum studiis?

I seem to myself to pass over the whole World more safely in a Map, and not to see a little more in Histories, than if I roved about twenty whole Years, after the Example of Ulysses, through all Lands and Seas. I have a little Estate, which is distant no more than two thousand Paces from the City. There I become a Countryman of a Citizen sometimes. And being refresh'd there, I return a new Guest into the City; nor do I salute and am saluted otherwise than if I had sail'd back from the Islands lately found out.

Do not you support your Health by Physick?

I have nothing to do with the Doctors. I have neither opened a Vein at any Time, nor swallowed Pills, nor drank Potions. If any Languor arises, I remove the Evil by a Moderation of Diet, or living in the Country.

Have you nothing to do with Studies?

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Gl. Est; *nam in his est præcipua oblectatio vitæ. Verum oblecto, non mactro me his. Siquidem ludo vel ad voluptatem, vel ad utilitatem vitæ, non autem ad ostentationem. A cibo aut per seculi literatis fabulis, aut abbibeo lectorem. Nec anquam incumbo libris ultra horam. Tum si go, et arrepta testudine vel castillo obambulus paulisper in cubiculo, vel repeto mecum quod legimus, et si congerro est in promptu, refero; mox redeo ad librum.*

Eu. Dic bona fide, sentis nulla incommoda senectutis, quæ teruntur esse plurima?

Gl. Somnus est aliquanto deterior, nec est memoria perinde tenax, nisi infixero aliquid. Liberavi meam fidem, exposui vobis meas magicas artes, quibus ab meam juventutem. Nunc referat Polygamus pari

I have; *for in these is the chief Delicacy of my Life. But I divert, not torment myself with them. For I study either for Pleasure, or for the Convenience of Life, and not for Ostentation. After Meat I am either cheered with learned Stories, or I employ a Reader. Nor do I ever mind my Books above an Hour. Then I rise, and taking up my Fiddle, I either play whilst I walk a little in my Chamber, or I run over with myself what I have read, and if a Companion be at hand, I relate it to him; by and by I return to my Book.*

Tell me in good Truth, do you perceive no Inconveniences of old Age, which are reported to be very many?

My Sleep is something worse, nor is my Memory so tenacious, unless I fix any Thing in it. I have discharged my Credit, I have related to you my Magical Arts, whereby I keep up my Youth. Now let Polygamus relate with the like Entosphaesi, how

S 3

fide,

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*fide, unde colligerit he contracted so much o.^d
tantum senii. Age.*

Po. Equidem ce- Truly I will conceal no-
labo nihil tam fidos thing from so faithful
fodales. Companions.

Eu. Narrabis etiam You will tell it too to
tacituris. those that will hold their
Tongues.

Po. Cum agerem When I lived at Paris,
Lutetiae, ipsi nostis you yourselves know how
quam non abhorruerim far I was from disliking
ab Epicuro. Epicurus.

Eu. Sane meminimus, Indeed we do remember,
sed arbitrabamur te but we thought that you
relicturum istos mores would leave those Manners
una cum adolescentia together with your Youth
Lutetiae. at Paris.

Po. Ex multis quas Of many which I had
adamaram illic, abduxi loved there, I carried one
unam mecum domum, with me Home, and her
eamque gravidam. with Child.

Eu. In paternas Into your Father's House?
aedes?

Pa. Recta; sed Directly; but pretending
mentitus eam esse that she was the Wife of a
conjugem cujusdam a certain Friend of mine, who
amici mei, qui venturus would come by and by.
esset mox.

Eu. Credidit pater Did your Father believe
id? it?

Po. Imo

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Po. Imo *olfecit* rem intra quadriduum. Mox fuere *sæva* jurgia. Nec tamen *temperabam* interim ab *conviviis*, ab *alea*, *cæterisque* malis *artibus*. Quid multis? Cum pater non faceret finem *objurgandi*, negans se velle *alere* tales *gallinas* domi, ac subinde *minitans* *abdicationem*, *verti* *solum*, et *demigravi* alio cum mea *gallina*. Ea genuit mihi aliquot pullos.

Gl. Unde res *suppetebat*?

Po. Mater *dabat* nonnihil *furtim*, ac *præterea* plus *satis* *æris* alieni *conflatum* est.

Eu. Reperiebantur tam fatui, ut crederent tibi?

Po. Sunt qui credant nullis libentius.

P. Quid tandem?

Po. Tandem cum pater serio pararet *abdicationem*, amici *intercesserunt*, et *composuerunt* hoc bellum his legibus, ut ducerem uxorem *nostratam*, et *repudiarem* Gallam.

Nay he *smelt out* the Matter *within* four Days. Presently there was *cruel* Scolding. Nor yet did I *abstain* in the mean Time from Feasts, from Dice, and other bad Arts. What needs many Words? When my Father would not make an End of *scolding*, denying that he would keep such Hens at Home, and now and then *threatening* to *discard* me, I ran away, and removed to another Place with my Hen. She brought me some Chickens.

Where had you Money?

My Mother gave me something by *Stealth*, and besides more than enough of Debt was contracted.

Were there any found so foolish as to trust you?

There are those who trust none more willingly.

What at last?

At last, when my Father in earnest was preparing to *disinherit* me, Friends *interceded*, and made up this *Difference* upon these Terms, that I should marry a Woman of our own Country, and divorce my French-woman.

Eu. Erat

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Eu. Erat uxor ?

Was she your Wife ?

Po. Verba futuri temporis intercesserant, sed congressus præsentis temporis accesserat.

Words of the future Time had passed betwixt us, but a Rencontre of the present Time had been added to them.

Eu. Qui licuit igitur divertere ab illa ?

How could you then part from her ?

Po. Post rescitum est esse meæ Gallie maritum Gallum, unde subduxerat s. pridem.

Afterwards it was known that my French Woman had a Husband a French Man, from whom she had withdrawn herself long before.

Eu. Habes ergo uxorem nunc ?

Have you therefore a Wife now ?

Po. Non nisi hanc octavam.

But this Eighth.

Eu Octavam ! Non dictus es Polygamus sine augurio. Fortasse omnes decesserunt steriles.

An Eighth ! You were not called Polygamus without Augury. Perhaps they all died barren.

Po. Imo nulla non reliquit aliquot catulos domi meæ.

Nay every one left some young Ones in my House.

Eu. Ego malim tot gallinas, quæ ponerent ova mihi domi. Non tædet polygamie ?

I had rather have as many Hens, that might lay Eggs for me at Home. Are you not weary of marrying so often ?

Po. Adeo tædet ut si hæc octava moreretur hodie, ducerem nonam perendie. Imo hoc male habet me, quod non liceat habere binas aut ternas, cum

I am so weary, that if this Eighth should die To-day, I would marry a Ninth the next Day after To-morrow. Nay this vexes me, that it is not lawful to have two or three, when

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unus gallus possideat tot gallinas.

one Cock has so many Hens.

Eu. Equidem baud miror, si parum pinguisti, quodque collegis tantum senii: nam nihil accelerat senectutem æque quam immodicæ atque intemperiviæ computationes, impotentes amores mulierum, et immoderata salacitas. Sed quis alit familiam?

Truly I do not wonder, if you are not fat, and that you have contracted so much of old Age: For nothing hastens on old Age so much as excessive and unseasonable Drinking, extravagant Love of Women, and immoderate Wantonness. But who maintains your Family?

Po. Mediocris res accessit ex obitu parentum, et laboratur gnaviter manibus.

A small Estate came to me by the Death of my Parents, and I work hard with my Hands.

Eu. Descivisti igitur a literis.

You have deserted therefore from Letters.

Po. Plane ab equis, quod aiunt, ad asinos; ex heptatechno factus faber monotecchnus.

Indeed from Horses, as they say, to Asses; of a Man of seven Arts I am become a Workman of one Art.

Eu. Miser!

Poor Man!

Po. Nunquam vixi caelebs ultra decem dies, semperque nova nupta expulit veterem luctum. Habetis summam vitæ meæ bona fide, Atque utinam Pampyrus narret nobis quoque fabulam suæ vitæ, qui portat ætatem belle satis. Nam, ni fallor, est grandior me duobus aut tribus annis.

I never lived a single Man above ten Days, and always a new-married Wife expelled my old Sorrow. You have the Sum of my Life in good earnest. And I wish Pampyrus would tell us too the Story of his Life, who bears Age well enough. For, unless I am mistaken, he is elder than me by two or three Years.

Pa. Di-

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Pa. Dicam equidem, si vobis vacat audire tale somnium.

Ea. Imo erit voluptas audire.

Pa. Ubi redissem domum, statim senex patercepit urgere me, ut impenderem aliquod genus vitæ, unde non nihil quærit accederet rei familiari: ac post longam consultationem, negotiatio placuit.

Po. Miror hæc genus vitæ arrisisse potissimum.

Pa. Eram natura ficiens cognoscendi novas res, varias regiones, artes, linguas, ac mores hominum. Negotiatio videbatur maxime appositæ ad id: ex quibus nascitur prudentia.

Po. Sed misera, videlicet quæ sit emenda plerumque magnis malis.

Pa. Sic est. Itaque pater numeravit satis amplem sortem, ut auspicerem negotiationem. Simulque uxorem cum magna dote ambebatur, sed ea forma, quæ poterat com-

I will tell you indeed, if you are at leisure to hear such a Dream.

Nay it will be a Pleasure to hear it.

When I had returned home, immediately my aged Father began to urge me to embrace some Way of Life, whereby something of Increase might accrue to our Estate: And after long Consultation, Merchandize pleased me.

I wonder that this Kind of Life pleased you especially.

I was by Nature greedy of knowing new Things, diverse Countries, Cities, Languages, and Manners of Men. Merchandize seemed the most apposite to that Purpose: From which Things arise by Prudence.

But miserable, to wit what is to be bought for the most part with great Evils.

So it is. Wherefore my Father gave me a good large Stock, that I might begin my Merchandize. And at the same Time a Wife with a great Fortune was courted, but of that Beauty, which might recommend

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commendare et indotatam.

commend one *even* without a Fortune.

Eu. Successit?

Did it succeed?

Pa. Imo priusquam redirem domum, et fors et usura periit.

Nay *before* I returned Home, both Principal and Use was gone.

Eu. Naufragio fortasse.

By Shipwreck perhaps.

Pa. Plane naufragio, nam impesimus in scopulum periculosiorem quavis Malia.

Plainly by Shipwreck, for we struck upon a Rock more dangerous than any Malia.

Eu. In quo mari occurrit iste scopulus? Aut quod nomen habet?

In what Sea occurs that Rock? Or what Name has it?

Pa. Non possum dicere mare; sed scopulus est infamis exitiis multorum. Latine dicitur *alea*; quomodo vos Græci nominetis nescio.

I cannot tell the Sea; but the Rock is infamous for the Ruin of many. In Latin it is called *Alea*; how you Greeks name it I know not.

Eu. O te stultum!

O you Fool!

Pa. Imo pater stultior, qui crederet tantam summam adolescenti.

Nay my Father was more foolish, who trusted so great a Sum to a young Man.

Gl. Quid factum est deinde?

What was done then?

Pa. Nihil est factum, sed capere cogitare de suspensio.

Nothing was done, but I began to think of hanging.

Gl. Erat pater adeo implacabilis?

Was your Father so implacable?

Pa. Interim excidi ab uxore, miser. Nam parentes quædam simul

In the mean Time I was balked of my Wife, poor Man. For the Parents of

atque

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atque cognoverunt hæc auspicia, renunciarunt affinitatem; et amabam perditissime.

Gl. Miseret me tui. Sed interim quid confitii tentatum est?

Pa. Id quod solet in desperatis rebus. Pater abdicabat, res perierat, uxor perierat. Quid plura? Deliberabam serio mecum, an suspenderem me, an conjicerem memet aliquo in monasterium.

Eu. Crudele confilium. Scio utrum elegeris, mitius genus mortis.

Pa. Imo quod visum est mihi tum crudelius, adeo totus displicebam mihi.

Gl. Atqui complures dejiciunt se eo, ut vivant suavius.

Pa. Corraso viatico, subduxi me furtim procul a patria.

Gl. Quo tandem?

Pa. In Hiberniam. Illic factus sum canonicus ex horum genere,

the Girl, as soon as they knew these Omens, renounc'd Affinity with me; and I loved most desperately.

I pity you. But in the mean Time what Course was tried?

That which is usual in desperate Cases. My Father discarded me, my Substance was gone, my Wife was gone. What needs more Words? I deliberated seriously with myself, whether I should hang myself, or put myself somewhere into a Monastery.

A cruel Resolution. I know which you chose, the milder Kind of Death.

Nay what seemed to me then the more cruel, so entirely did I displease myself.

But a great many put themselves in there, that they may live more pleasantly.

Having scraped together Money for my Journey, I withdrew myself privately to a great Distance from my Country.

Whither at last?

Into Ireland. There I was made a Canon of their Kind, who are Linnen qui

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qui sunt linei extime,
lanei intime.

without, and Woollen with-
in.

Gl. Hybernasti igitur
apud Hibernos?

Did you Winter then
amongst the Irish?

Pa. Non. Sed ver-
satus apud hos duos
menses, navigavi in
Scotiam.

No. But having been
with them two Months, I
sailed into Scotland.

Gl. Quid offendit
te apud illos?

What offended you a-
mongst them?

Pa. Nihil nisi quod
illud institutum vi-
debatur mihi mitius
quam pro meritis ejus
qui erat dignus non
uno suspendio.

Nothing but that that
Constitution seemed to me
more gentle than to suit the
Deserts of him who was
worthy not of a single hang-
ing.

Eu. Quid fecisti in
Scotia?

What did you do in Scot-
land?

Pa. Illic ex lineo
factus sum pelliceus
apud Carthusios.

There of a Linnen Man
I become a Leathern one
amongst the Carthusians.

Eu. Homines plane
mortuos mundo.

Men plainly dead to the
World.

Pa. Ita visum est
mihi cum audirem il-
los canentes.

So it appeared to me
when I heard them singing.

Gl. Quid mortui
cannunt etiam? Quot
menses egisti apud
illos Scotos?

What do the Dead sing
too? How many Months
did you spend with those
Scots?

Pa. Propemodum
sex.

Almost six.

Gl. O constanti-
am!

O Constancy!

Eu. Quid offendit
illic?

What offended you there?

Pa. Quia vita visa
est mihi segnis et deli-

Because the Life seemed
to me lazy and nice; then
T
cata;

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cata; deinde reperi
multos illic cerebri non
admodum sani, ob soli-
tudinem, ut arbitror.
Mihi erat parum ce-
rebri, verebar ne to-
tum periret.

Po. Quo devolasti
deinde?

Pa. In Galliam.
Reperi illic quosdam
totos pullatos, ex in-
stituto divi Benedicti,
qui testantur colore
vestis se lugere in hoc
mundo; et inter hos
qui pro summa veste
ferrent cilicium simile
reti.

Gl. O gravem ma-
cerationem corporis!

Pa. Hic egi unde-
cim menses.

Eu. Quid obstitit,
quo minus maneres
illic perpetuo?

Pa. Quia illic re-
peri plus caeremonia-
rum quam veræ pie-
tatis. Præterea audie-
bam esse quosdam mul-
to sanctiores his quos
Bernardus revoasset
ad severiorem disci-
plinam, pulla veste
mutata in candidam:
apud hos vixi decem
menses.

I found many there of a
Brain not very sound, be-
cause of the Solitude, as I
imagine. I had but little
Brain, I was afraid lest it
should all be lost.

Whither did you fly then?

Into France. I found
there some all in black, of
the Order of St. Benedict,
who testify by the Colour of
their Coat, that they mourn
in this World; and amongst
them some who for their
upper Garment wore Hair-
Cloth like a Net.

O grievous Mortification
of the Body!

Here I spent eleven
Months.

What hindered you from
staying there always?

Because there I found
more of Ceremonies than
true Piety. Besides I had
heard that there were some
much more holy than these
whom Bernard had brought
to a more severe Discipline,
the black Garment being
changed into a white: With
these I lived ten Months.

Eu. Quid

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Eu. Quid offende-
bat hic?

Pa. Nihil admodum;
nam reperi hos sda-
les commodos satis.
Sed Græcum prover-
bium movebat me. Ita-
que decretum erat aut
non esse Monachum,
aut esse Monachum
insigniter. Acceperam
esse quosdam Brigiden-
ses, homines plane cœ-
lestes. Contuli me ad
hos.

Eu. Quot mensis
egisti illic?

Pa. Biduum, nec
id sane totum.

Gl. Displicuit hoc
genus vitæ usque adeo?

Pa. Non recipiunt
nisi qui obstringat se
mox professioni. At
ego nondum adeo insu-
niebam ut præberem
me facile capistro,
quod nunquam liceret
excutere. Et quoties
audiebam virgines ca-
nentes, uxor crepta
cruciabat animum.

Gl. Quid deinde?

Pa. Animus ardebat
amore sanctimonie.
Tandem obambulans
incidi in quosdam
præferentes crucem.

What offended you here?

Nothing very much; for
I found these Companions
good enough. But the Greek
Proverb moved me. Where-
fore I was resolved either
not to be a Monk, or to be
a Monk remarkably. I had
heard there were some Bri-
gidensians, Men truly cele-
stial. I betook myself to
them.

How many Months did
you spend there?

Two Days, nor that
indeed entire.

Did this Kind of Life
displease you so much?

They admit no one that
does not bind himself im-
mediately to the Profession.
But I was not yet so mad as
to put myself easily into a
Noose, which I should ne-
ver be able to shake off. And
as often as I heard the Vir-
gins singing, the Wife I had
lost tormented my Mind.

What then?

My Mind was inflamed
with the Love of Holiness.
At last, as I was walking,
I lighted upon some carrying
a Cross. This Badge plea-
T 2
Hoc

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Hoc signum arrisit mihi protinus, sed varietas remorabatur electionem. Alii gestabant albam, alii rubram, alii viridem, alii versicolore[m], alii simplicem, alii duplicem. Ego ne relinquerem quid intentatum, gessi ferme omnes formas. Verum comperi ipsa re, esse longe aliud circumferre crucem in pallio seu tunica, quam in corde. Tandem fessus inquirendo, sic cogitabam mecum, ut assequar omnem sanctimoniam semel, petam sanctam terram, ac redibo domum onustus sanctimonia.

Po. Num profectus es eo?

Pa. Maxime.

Po. Unde suppetebat viaticum?

Pa. Demiror istud venire tibi in mentem, nunc denique ut rogares, ac non percunctatum fuisse multo ante. Sed nosse proverbium, quævis terra alit artificem.

Gl. Quam artem circumferebas?

sed me immediately, but the Variety hindered my Choice. Some bore a white one, some a red, some a green, some a parti-coloured one, some a single, some a double one. I that I might not leave any Thing untried, wore almost all the Sorts. But I found by the Thing itself, that it is quite another Thing to carry a Cross upon a Gown or a Tunick, than in the Heart. At last being weary with enquiring, thus I thought with myself, that I may get all Holiness at once, I will go to the Holy Land, and will return Home loaded with Holiness.

Did you go thither?

Yes,

Whence had you Money for your Journey?

I wonder that this is come into your Mind now at last to ask, and that you did not ask that long before. But you know the Proverb, any Country maintains an Artist.

What Art did you carry about?

Pa. Chi-

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P. Chiromanticam.

The Chiromantick.

Gl. Ubi *didiceras* eam?

Where *had* you learnt it?

Pa. Quid refert?

What signifies that?

Gl. Quo præceptore?

Under what Master?

Pa. Eo qui docet nihil non, ventre. Prædicebam præterita, præsentia, et futura.

Him who teaches every Thing, the Belly. I foretold Things past, present, and to come.

Gl. Et sciebas?

And did you know them?

Pa. Nihil minus; sed divinabam audacter, idque tuto, videlicet, pretio acceptoprius.

Nothing less; but I guessed boldly, and that safely, that is, my Reward being received first.

Po. Poterat tam ridicula ars alere te?

Could so ridiculous an Art maintain you?

Pa. Poterat, et quidem cum duobus famulis; tantum satuorum et satuarum est ubique. Attamen cum adirem Hierosolymam, addideram me in comitatum cujusdam magnatis, prædixit, qui natus annos septuaginta, negabat se moriturum æquo animo, nisi adisset Hierosolymam prius.

It could, and indeed with two Servants; so many foolish Men, and foolish Women are there every where. Yet when I went to Jerusalem, I join'd myself to the Company of a certain great Man, very rich, who being seventy Years old, denied that he should die with a contented Mind, unless he went to Jerusalem first.

Eu. Et reliquerat uxorem domi?

And had he left a Wife at Home?

Pa. Atque sex liberos etiam.

And six Children too.

Eu. O senem impium! Atque rediisti illinc sanctus?

O an Old Man impiously pious! And did you return from thence holy?

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Pa. Vis *fatcar* verum? *Aliquanto* deterior *quam* *iveram*.

Eu. Sic, *ut* audio, *amor* religionis *est* *excussus*.

Pa. Imo *magis* *incanduit*. Itaque *reversus* in *Italiam*, *addixi* *me* *militiæ*.

Eu. Itane *venabaris* religionem in *bello*? Quo *quid* potest *esse* *sceleratius*?

Pa. Erat *sancta* *militia*.

Eu. Fortassis in *Turcas*.

Pa. Imo *quoddam* *sanctius*, *ut* *prædicabant* *tum*.

Eu. Quidnam?

Pa. Julius *secundus* *belligerabat* *adversus* *Gallos*. Porro *experientia* *multarum* *rerum* *etiam* *commendabat* *militiam* *mihi*.

Eu. *Multarum*, *sed* *malarum*.

Pa. Ita *comperi* *post*. Et *tamen* *vixi* *durius* *hec* *quam* in *monasteriis*.

Eu. Quid *tum* *possea*?

Pa. Jam *animus* *capit* *vacillare*, *utrum*

Would you have me *confess* the Truth? *Something* *worse* *than* I went.

Thus, *as* I hear, the Love of Religion was *expelled*.

Nay it was *more* *inflamed*, Wherefore *returning* into Italy, I *applied* myself to War.

Ay, did you hunt for Religion in War? Than which *what* can be more wicked?

It was a *holy* Warfare.

Perhaps *against* the *Turks*.

Nay *something* more *holy*, as they said *then*.

What?

Julius the second waged War *against* the French. Moreover the Experience of many Things *likewise* recommended War to me.

Of many, but bad Things.

So I found afterwards. And yet I lived more *hardly* *here* than in the *Monasteries*.

What *then* afterwards?

Now my Mind *began* to *waver*, *whether* I should *re-*
redi.

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redirem ad negotiationem intermissam, an persequerer religionem fugientem. Interim venit in mentem posse conjungi.

Eu. Quid? Ut esses simul et negotiator et monachus.

Pa. Quidni? Nihil religiosius ordinibus Mendicantium; et tamen nihil similis negotiatione; volitant per omnes terras et maria; vident multa, audiunt multa, penetrant in omnes domos, plebeiorum, nobilium, atque regum.

Eu. At non componentur.

Pa. Sæpe felicius nobis.

Eu. Quod genus ex his delegisti?

Pa. Expertus sum omnes formas.

Eu. Nulla placuit?

Pa. Imo omnes perplacuerunt, si licuisset negotiari statim. Verum perpendebam sudandum mihi diu in choro priusquam negotiatio crederetur mihi. Jamque cæpi cogitare de venanda Ab-

turn to Merchandize which I had given over, or pursue Religion flying from me. In the mean time it came into my Mind that they might be joined together.

What? That you might be at once both a Merchant and a Monk.

Why not? Nothing is more religious than the Orders of the Mendicants; and yet nothing is more like Merchandize; they rove through all Lands and Seas; they see many Things, they hear many Things, they thrust into all Houses, of Commoners, Noblemen, and Kings.

But they do not traffick.

Oftentimes more successfully than us.

What Sort of these did you chuse?

I tried all Sorts.

Did none please you?

Nay they all pleased me very well, if I might have traded immediately. But I considered that I must sweat a long Time in the Company, before the Business of Traffick would be trusted to me. And now I begun to think of hunting after an Abbatia.

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batia. *Sed primum heic Delia non favet omnibus, et venatio est saepe longa. Itaque octo annis consumptis in hunc modum, cum mors patris esset nuntiata, reversus domum, ex consilio matris duxi uxorem, et redii ad veterem negotiationem.*

Gl. *Dic mihi, cum sumeres subinde novam vestem, ac velut transformareris in aliud animal, qui potuisti servare decorum?*

Pa. *Qui minus quam hi qui in eadem fabula agunt varias personas?*

Eu. *Dic nobis bona fide, qui expertus es nullum non genus vitæ, quid probas maxime omnium?*

Pa. *Omnia non congruunt omnibus: nullum aridet mihi magis quam hoc quod secutus sum.*

Eu. *Tamen negotiatio habet multa incommoda.*

Pa. *Sic est. Sed quando nullum genus vite caret omnibus*

Abbot's Place. But in the first Place here Delia does not favour all Men, and the Hunting is often long. Therefore eight Years being spent after this Manner, when the Death of my Father was told me, returning Home, by the Advice of my Mother I married a Wife, and returned to my old Traffick.

Tell me, when you took now and then a new Coat, and as it were were changed into another Creature, how could you keep up a Decorum?

Why less than they who in the same Play act various Persons?

Tell us in good earnest, you who have tried every Kind of Life, which do you approve most of all?

All Things do not agree with all Men: None pleases me more than this which I have followed.

Yet Merchandize has many Inconveniencies.

So it is. But seeing no Kind of Life is without all Inconveniencies, I mind this
incom-

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incommodis, orno hanc spartam quam nactus sum. Verum nunc superest Eusebius, qui non gravabitur explicare aliquam scenam suæ vitæ.

Eu. Imo totam fabulam, si videtur, nam non habet multos actus.

Gl. Erit magnopere gratum.

Eu. Ubi rediissem in patriam, deliberavi apud me anrum quodnam genus vitæ vellem amplecti: simulque exploravi meipsum, ad quod genus essem propensus aut idoneus. Interim præbenda est oblata, quam vocant, satis optimi proventus. Accepi.

Gl. Hoc genus vitæ vulgo male audit.

Eu. Videtur mihi exoptandum satis, ut humanæ res sunt. An putatis esse mediocre felicitatem, tot commodadari subito velut e cælo, dignitatem, honestas ædes, beneque instructas, satis amplios annuos redditus, honorificum sodaliti-

Province which I have got, But now remains Eusebius, who will not think much to relate some Scene of his Life.

Nay the whole Play, if it seems good, for it has not many Acts.

It will be very grateful.

When I was return'd into my own Country, I deliberated with myself a Year what Kind of Life I should embrace. And at the same time I examined myself, for what Kind I was inclinable or fit. In the mean Time a Prebend was offer'd me, as they call it, of a good rich Income. I accepted it.

This Sort of Life commonly goes under an ill Name.

It seems to me desirable enough, as human Affairs are. Do you think it to be a small Happiness, that so many good Things should be given a Man on a sudden, as it were from Heaven, Honour, a handsome House, and well furnished, a good large yearly Income, honourable Company, and then a
um,

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um, deinde templum, ubi, si libeat, vaces religioni?

Pa. Illic luxus offendat me, et infamia concubinarum, tum quod plerique ejus generis oderunt literas.

Eu. Ego non specto quid alii agunt, sed quid est agendum mihi, et adjungo me melioribus, si non possum reddere alios meliores.

Po. Vixisti perpetuo in isto genere?

Eu. Perpetuo, nisi quod egi quatuor annos primum Patavii.

Po. Quamobrem?

Eu. Partitus sum hos annos ita, ut darem sesquiannum studio medicinæ, reliquum tempus theologiæ.

Po. Cur id?

Eu. Quo melius moderarer et animum et corpus, et nonnunquam consulerem amicis. Nam et concionor nonnunquam pro mea sapientia. Sic hactenus vixi tranquille satis, contentus unico sacerdotio, nec ambiens quidquam præterea, recusaturus etiam si offeratur.

Church, where, if you have a Mind, you may attend upon Divine Worship?

There Luxury offended me, and the Infamy of Concubines, and also that most Men of that Way hate Learning.

I do not regard what others do, but what is to be done by me; and I join myself to the better Sort, if I cannot make others better.

Have you lived always in that Way?

Always, but that I spent four Years at first at Patavium.

What for?

I divided those Years so, that I gave a Year and a half to the Study of Physick, the rest of my Time to Divinity.

Why that?

That I might the better manage both Mind and Body, and sometimes assist my Friends. For I preach too sometimes according to my Wisdom. Thus so far I have lived quietly enough, content with one Living, and not seeking for any thing besides, and would refuse it too, if it should be offered.

Pa. Uti-

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Pa. *Utinam liceret* I wish we could learn
discere, *quid cæteri* what the rest of our Com-
nostri sodales *agant,* panions are doing, with
quibuscum *viximus* whom we lived familiarly.
familiariter.

Eu. *Possum com-* I can relate some Things
memorare quædam de of some of them; but I see
nonnullis; sed video we are not far from the
nos non abesse procul City; wherefore, if it
a civitate; quare, si seems good, we will repair
videtur, convenimus to the same Inn. There at
in idem diversorium. our Leisure we will confer
Ibi per otium conse- about other Things at large.
remus de cæteris affa-
tim.

Hugitio Auriga. Where got thou so mise-
Unde nactus es tam rable a Luggage, Blinkard?
miseram sarcinam,
lulce?

Henricus Auriga. Nay, *whither* art thou
Imo, quo defers, istud carrying that bawdy Com-
iupanar, ganeo? pany, thou Rake?

Hug. *Debueras ef-* Thou shouldest have
fundere illos frigidos throw those frigid old Fel-
senes alicubi in urtice- lows somewhere into a Bed
tum, ut calefcerent. of Nettles, to warm them.

Hen. *Imo tu cura* Nay do thou take Care of
istum gregem, ut præ- that Company, to throw them
cipites alicubi in pro- somewhere into a deep Ditch,
fundam lamam, ut re- to cool, for they are more
frigerentur, nam ca- warm than enough.
lent plus satis.

Hug. *Non solco* I do not use to over-
præcipitare meam sar- throw my Load.
cinam.

Hen. *Non? Atqui* No? But I saw thee
*vidi te nuper deiecis-
se* lately throw six Carthusians
sex Carthusianos in into the Dirt, so that they
cœnum,

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cœnum, sic ut emer-
gerent nigri, pro car-
didis. Tu interim ri-
debas, quasi re bene
gesta.

Hug. Nec injuria :
dormiebant omnes, et
addebant multum pon-
deris curru meo.

Hen. At mei senes
sublevarunt meum
currum egregie, per
totum iter garrientes
perpetuo. Nunquam
vidi meliores.

Hug. Tamen non
soles delectari talibus.

Hen. Sed hi seni-
culi sunt boni.

Hug. Qui scis ?

Hen. Quia bibi per
eos ter per viam infig-
niter bonam cerevi-
siam.

Hug. Ha, ha, hæ.
Sic sunt boni tibi.

came out black, instead of
white. Thou in the mean
Time laughed, as if the
Thing had been well done.

Not without Reason :
They were all asleep, and
added much Weight to my
Coach.

But my old Men have ea-
sed my Chariot extraordi-
narily, through the whole
Journey prating perpetually.
I never saw better.

Yet thou dost not use to be
pleased with such.

But these old Fellows are
good.

How knowest thou ?

Because I drank with
them thrice by the Road
extraordinary good Ale.

Ha, ha, hæ. So they
are good with thee.

F I N I S.



